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Without Concealment----Without Compromise.

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DAVID LEE CHILD, Editor.

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Selections.

DECLARATION OF THE ANTI-SLAVERY CONVENTION.

Assembled in Philadelphia, December 4, 1833.

The convention, assembled in the city of Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following DECLARATION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which they founded the TEMPLE OF FREEDOM, was broadly this: "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness." At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. They were few in number—poor in resources; but the honest conviction that TRUTH, JUSTICE, and RIGHT were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters.

But those, for whose emancipation we are striving—constituting at the present time at least one-sixth part of our countrymen—are recognized by the laws, and treated by their fellow-beings as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons; and are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offense.

These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain—That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore, that it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free.

We further maintain—That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, or moral improvement.

The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of JEHOVAH.—Every man has a right to his own body—to the products of his own labor—to the protection of law—to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an AMERICAN as an AFRICAN.

Therefore, we believe and affirm—That there is no difference, in principle, between the African slave-trade and American slavery—That every American citizen, who retains a human being in involuntary bondage, as his property, is, [according to scripture,] A MAN-STEALER—That the slaves ought instantly to be set free, and brought under the protection of law—That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity—That all those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments, and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that therefore they ought to be instantly abrogated.

We further believe and affirm—That all persons of color, who profess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives—That the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating their slaves—Because it would be a surrender of the great fundamental principle, that man cannot hold property in man—Because SLAVERY IS A CRIME, AND THEREFORE IT IS NOT AN ARTICLE TO BE SOLD—Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its right owners; it is not wronging the master, but righting the slave—restoring him to himself—Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb, or break a bone of the slaves; but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers: and, because, if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

We regard, as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery.

We fully and unanimously recognize the sovereignty of each State, to legislate exclusively on the subject of slavery which is tolerated within its limits; we concede that Congress, *under the present national compact*, has no right to interfere with any of the slave States, in relation to this momentous subject.

But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave-trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction.

We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves: they authorize the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection; and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver. This relation to slavery is criminal, and full of danger: IT MUST BE BROKEN UP.

These are our views and principles—these, our designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence and the truths of Divine revelation, as upon the EVERLASTING ROCK.

We shall organize anti-slavery societies, if possible, in every city, town, and village in our land.

We shall send forth agents to lift up the voice of remonstrance, of warning, of entreaty, and of rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labor of freemen, rather than that of the slaves, by giving a preference to their productions; and

We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in GOD. *We* may be personally defeated, but our principles never.—TRUTH, JUSTICE, REASON, HUMANITY, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this DECLARATION to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the help and by the guidance of Almighty God, we will do all that in us lies, consistently with this declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men, and as Americans—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of LIBERTY, JUSTICE, and HUMANITY, or perish untimely as martyrs in this great, benevolent, and holy cause.

Done in Philadelphia, this sixth day of December, A. D. 1833.

CONSTITUTION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Whereas, the Most High God "hath made of one blood, all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God, and the world, nearly one-sixth part of the nation are held in bondage by their fellow-citizens; and whereas slavery is contrary to the principles of natural justice, of our republican form of government, and of the Christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union, and liberties of the States; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, prevent a general convulsion; and whereas we believe we owe it to the oppressed, to our fellow-citizens, who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power, to bring about the extinction of slavery, we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION:

ARTICLE I. This society shall be called the American Anti-Slavery Society.

ARTICLE II. The object of this society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists, has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said State, it shall aim to convince all our fellow-citizens, by arguments addressed to their understanding and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia; and likewise to prevent the extension of it to any State that may be hereafter admitted to the Union.

ARTICLE III. This society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

ARTICLE IV. Any person who consents to the principles of this constitution, who contributes to the funds of this society, and is not a slaveholder, may be a member of this society, and shall be entitled to vote at the meetings.

ARTICLE V. The officers of this society shall be a president, vice-president, a secretary of foreign correspondence, a secretary of domestic correspondence, a recording secretary, a treasurer, and a board of managers, composed of the above, and not less than ten other members of the society. They shall be annually elected by the members of the society, and five shall constitute a quorum.

ARTICLE VI. The board of managers shall annually elect an executive committee, to consist of not less than five, nor more than twelve members, which shall be located in New-York, who shall have power to enact their own by-laws, fill any vacancy in their body, employ agents, determine what compensation shall be paid to agents, and to the corresponding secretaries, direct the treasurer in the application of all moneys, and call special meetings of the society. They shall make arrangements for all meetings of the society, make an annual written report of their doings, the income, expenditures, and funds of the society, and shall hold stated meetings, and adopt the most energetic measures in their power, to advance the objects of the society.

ARTICLE VII. The president shall preside at all meetings of the society, or in his absence one of the vice-presidents, or, in their absence, a president pro tem. The corresponding secretaries shall conduct the correspondence of the society. The recording secretary shall notify all meetings of the society, and of the executive committee, and shall keep records of the same in separate books. The treasurer shall collect the subscriptions, make payments at the direction of the executive committee, and present a written and audited account, to accompany the annual report.

ARTICLE VIII. The annual meeting of the society shall be held each year, at such time and place as the executive committee may direct, when the accounts of the treasurer shall be presented, the annual report read, appropriate addresses delivered, the officers chosen, and such other business transacted, as shall be deemed expedient. A special meeting shall always be held on the Tuesday immediately preceding the second Thursday in May, in the city of New-York, at 10 o'clock, A. M. provided the annual meeting be not held there at that time.

ARTICLE IX. Any anti-slavery society, or association, founded on the same principles, may become auxiliary to this society. The officers of each auxiliary society shall be ex-officio members of the parent institution, and shall be entitled to deliberate and vote in the transaction of its concerns.

ARTICLE X. This constitution may be amended at any annual meeting of the society, by a vote of two-thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the executive committee.

ADDRESS

To the Farmers, Mechanics, Laborers, and other industrious citizens of South Carolina.

FELLOW-CITIZENS:—Are you freemen? Have you rights? and do you dare maintain them? If you feel so, what I am about to write, will attract your attention, and excite you to action. You are accustomed to have much Fourth of July oratory, and to be frequently told you are the freest people under the canopy of heaven. Is it so? You will, perhaps, be startled at the announcement, that there is not a more despotic government, than that under which you live. As a Carolinian, I am ashamed to say it, but it is truth. Call this State a republic, and ourselves republicans and democrats! Alas, we deceive ourselves if we think we are anything more than the veriest slaves of a lordly oligarchy. But let us be no longer deluded by mere names. You have long enough been crushed and oppressed, your natural rights trampled upon, and yourselves despised, by the indolent race of aristocrats, that since the formation of our government, have held the reins in their own hands. They have managed, by prating of liberty, and the rights of man, to throw dust into your eyes, and keep you blind both to their arrogance and their cunning. Our beautiful State, upon which nature originally lavished her treasures, has been impoverished, and many of her sons have had to seek their home on some newer soil, because it was impossible for them here to live. Why so? Plainly because your State government has never supported your interests, or made any provision for the encouragement of industry and the success of honest labor, and you have had no part nor lot in the control of the State. This I am prepared to show.

The white population of South Carolina, according to the last census, amounts to 259,084—the greater part of whom occupy the higher or upper part of the State. The nine districts—Charleston, Beaufort, Colleton, Sumpter, Edgefield, Georgetown, Abbeville, Fairfield, and Orangeburg, contain a white population of 85,990, and are represented in the legislature by sixty-five representatives, and twenty-six senators; whilst he other twenty districts, with a white population of 173,094, have only fifty-nine representatives and nineteen senators. Why this disparity? Because your constitution has given to those who hold property in slaves, the advantage over those who support themselves by their own industry. Look at it again, fellow-citizens—nine districts—with less than one-third of the free inhabitants of the State, have a majority of seven in the senate, and six in the lower house. What can the other twenty districts, with more than two-thirds of the white population expect from a legislature thus constituted, whenever it is to the interest of this majority to legislate for themselves! Will they not provide for the slave interest, which they represent, and overlook the interests of free labor, which antagonizes with it? This they have done, this they are doing, this they will ever do, until they who have no slaves, and must live by their own industry, compel a change of the constitution. But to show you how completely you are under the yoke of this slaveholding power, I will present another view of the legislative representation. The fourteen districts—having 242,603 slaves, and only 114,008 whites, are entitled to seventy-seven representatives and thirty-one senators—whilst the fifteen districts having but 84,435 slaves, and yet 145,076 whites—have only forty-seven representatives and fourteen senators, giving to the slave districts a majority of thirty in the lower house, and of seventeen in the senate. Again I ask, can it be expected that so large a majority in the slaveholding interest, will legislate for the encouragement of the industrious white man? To legislate for you, will be to legislate against themselves. They grow cotton and rice; you grow grain and stock. They must have grain and stock, as cheap as they can, and get as much as they can for their cotton and rice. They export their cotton and rice, and they import their grain. The exportation of cotton and rice increases the price of these commodities to you; the importation of grain and stock diminishes the price of your grain and stock. All their legislation, therefore, is to promote the interests of the planter, at the expense of the farmer. But the power of the slave interest is yet stronger than appears above. If you consult the constitution, and see what are the qualifications of your legislators, you will find that you have no representation at all, except it be by a mere accident. What are the qualifications of a representative? He must "be legally seized and possessed, in his own right, of a settled freehold estate of five hundred acres of land, and ten negroes; or of a real estate of the value of one hundred and fifty pounds sterling, clear of debt. If a non-resident (in the election district) he shall be legally seized and possessed of a settled freehold estate therein, of the value of five hundred pounds sterling, clear of debt." Here you see is a property qualification, and however worthy a small farmer, or laborer, or merchant, or doctor, or lawyer, may be, or however intelligent, he cannot possibly have a seat, and consequently has no representation in the legislature. If the whole State were divided into tracts, so that each white inhabitant could have a farm, there would be but sixty acres for each, so that averaging five members to each family, every head of a family might be possessed of 300 acres of land—a property that falls 200 acres short of what would qualify him for a seat in the house, to say nothing of the ten negroes, or the equivalent required by the constitution. But if he have not the negroes he must own real estate to the value of about $700, to be estimated of course according to the rate of assessment for taxation. One may therefore own in many parts of the State thousads of acres of land, and yet not be entitled to a seat in the house, because his land is not estimated at $700, nor is he possessed of ten negroes. And why is land estimated so low? Why is even productive land estimated at an average far below the lands in the northern and northwestern States? so that a man, with an hundred acres of land, of excellent soil, cannot get seven hundred dollars for it, while a Northern man would get for the same quality and quantity of his land from $2,000 to $20,000? The answer is plain. The valuable property in the State is not land, but negroes. The capital vested in negroes is so much taken from the value of the land.

If a man, therefore, does not own negroes, he must own more land than, as a general thing, he can bring into profitable use, if he would be qualified for the legislature. But when a man owns a certain amount of land, he finds it necessary, in order to make it profitable, and to increase its value, to purchase negroes, and thus, as he increases the quantity of his land, he becomes interested in slave property. In this way, even those districts where there are but few slaves, will be represented by the owners of those slaves in the legislature. They, therefore, will concur generally in measures for the support of the slave interest—and thus the whole house of representatives must belong to the slaveholders. But to be a senator, requires twice the amount of freehold property qualification that it does to be a representative. It will therefore follow, that both houses must represent the slave interest, not by a certain majority only, but with absolute unanimity. And the governor of the State, whose duty it is to recommend measures for the action of the legislature, must also be worth not less than $7,000 in settled estate. It will therefore follow that he too must be a slaveholder. But recollect, also, that his election is not by the people, but by the legislature, composed of slaveholders. The governor, therefore, is the executive of the slave interest.

And now for your members of Congress. The two senators are elected by the legislature. They must therefore represent in the United States Senate, the slave interest. Again, the legislature divides the State congressional districts, and of course it will so do it, that the representatives in Congress shall represent the slaveholding districts, chiefly. The State is entitled to seven representatives in Congress. Now mark how they have arranged it. The lower, country with a population of 115,470 whites, has four representatives, while the upper country with a white population of 143,614, has only three representatives. In Congress, therefore, as well as in the State legislature, it is the slave interest that is provided for. Again, the electors for president of the United States, have been chosen, not directly by the people, but by the legislature; and they therefore, also represent this slave interest. Again, your judges and your ordinary magistrates, are chosen by the legislature. Thus the legislative, executive, and judicial departments of your government are all the representatives of the slaveholding interest. And to make it sure that this order of government shall perpetually exist, the constitution provides that "No part of this constitution shall be altered unless a bill to alter the same shall have been read three times in the house of representatives, and three times in the senate, and agreed to by two-thirds of both branches of the whole representation; neither shall any alteration take place until the bill so agreed to, be published three months previous to a new election for members to the house of representatives; and if the alteration proposed by the legislature, shall be agreed to in their first session, by two-thirds of the whole representation in both branches of the legislature, after the same shall have been read three times, on three several days in each house, then and not otherwise the same shall become a part of the constitution." Now I ask, when will this slaveholding legislature, by a vote of two-thirds of both houses, in two different sessions, so alter the constitution as to throw the majority of that body upon the side of the free interests of the State, where it rightfully belongs? They will never voluntarily do it so long as their slaves can be any profit to them. You, therefore, fellow-citizens, who have no interest in slavery, but whose interests are directly opposed to it, are tied down neek and heels, politically speaking, by this slaveholding power. You put your vote in the ballot box, it is true, but you cannot vote for one of yourselves—you must make your election from among this privileged class.

Of what account, therefore is your vote? It does not help you out one particle, and serves to delude you with the idea that you are freemen, that you may not raise a clamor about your rights. And who are your masters? A class of aristocratic gentry, who, living upon the labor of slaves, for the most part, care not a straw what is the condition of the poor, but industrious white man, nor what becomes of him or his family. If they can get some of them for their overseers, these they will take interest in according to their skill in driving and managing unruly negroes. And they are glad to make use of all of you on patrol and military duty to prevent a revolt of the wretched beings by whose toil they support their own indolent persons. And how many, let us ask, are these noble gentry, for whose comfort and care, not only their slaves are to toil, but their fellow-citizens must be oppressed by the deprivation of the right of representation? By no computation that can be made, can it be shown that there are more, or can be more, than 32,703 citizens in the State who have any direct interest in slaves. And this is indeed an exceedingly liberal allowance. Then look at it. In a population of nearly six hundred thousand, there are thirty-two thousand seven hundred and three, who not only have the despotic power over their 327,038 slaves, but the entire political power over 226,381 white citizens, who cannot by any constitutional means redress themselves when oppressed by legislative authority—who are so completely kept under that they cannot even have the question of their proper rights brought into discussion in the only body that can constitutionally effect a change in the government. Is there a greater despotism under the canopy of heaven? The State is ruled entirely and completely by about 32,000 aristocrats, men, women, and children, all told. They make your legislature, your judges, your magistrates, your governor. And do these, your lords and masters, the slaveholding nobility, ever do anything for the benefit of the people, anything for the prosperity of the whole State? No; never, never! and yet these are they who prate about democracy and equal rights. What, for instance, have they done for the education of your children? They have provided for theirs. Our taxes have gone to the building of splendid college edifices, and the support of learned faculties, that the children of the rich may be liberally educated, whilst the children of the poorer, but more industrious citizens have been left to get an education among the pine knots of the sand hills, and the forests of the hilly country as best they can. In the northern free States, they have schools at the public expense all over the country, supplied with good teachers, and rich and poor all send their children to these schools, and all thus equally have the benefit of a good education. Hence, in New England, you can seldom find a man who cannot read and write; but in our State, one fifth part of the adult whites cannot read, and except the slaveholders, there are very few of the other four-fifths who can even do this with anything like correctness. But this is the necessary policy of a slaveholding aristocracy. It is to their interest that those who do not own slaves, should be kept in ignorance, or otherwise they would know how our interests are neglected and our rights have been craftily stolen from us. You cannot, therefore, expect any plan to be adopted by our State that will give you any hope for the intellectual culture of your children.

What is the reason our State is not prosperous? We have natural advantages that ought to have given us prosperity equal to any State in the Union. Here are sixteen millions of acres of every diversity of soil and aspect, level, hilly, and mountainous; fourteen millions of which are yet uncultivated. The soil grows cotton, rice, indigo, Indian corn, wheat, rye, oats, potatoes, and indeed everything the agriculturist wants. We have numerous streams for commercial and manufacturing purposes. We have gold ore, silver ore, and iron. We have marble, and we have stone in abundance. We have fine harbors on our sea-coast for foreign commerce. In a word, we have, with a salubrious climate, all that is necessary, in the way of natural advantages, to make us as prosperous a people as any in the Union. Our men are sturdy, strong, athletic, and as capable of labor as any people. And yet, with such a people, and such natural advantages, we are going down hill. Our white population is diminishing. The last census shows a decrease in ten years of several thousand. Why is this? It is because our government gives no encouragement to free labor. We have nothing to stimulate enterprise. Hence, we have none coming in from abroad to buy up and improve our lands; and our own people, crushed down by a hidden oppression, are leaving the State to find a more prosperous home elsewhere. Fellow-citizens, we must do something to save our beloved State from entire ruin. We must demand our rights with a fixed determination to have them. The constitution must be amended so that the free population, not interested in slaves, may have their rightful representation in the government of the State. This matter of property qualification is anti-republican, and only fraught with disaster to the interests of the great majority of the people. And it will be a burning shame if we longer allow this small handful of indolent, proud slaveholders to ride over us rough-shod, as they have been doing. Countrymen! rouse up for shame, and pour in your memorials to the legislature, demanding an alteration of the constitution. If they listen to you, well and good. If they do not, we can then see what further can be done. If we can once have a just representation, and then begin to legislate for free labor, we shall soon see our beloved State gaining in enterprsie and importance. We shall be inviting a hardy class of emigrants among us, who understand farming and manufactures, before whose enterprise our wild lands and arid wastes will be converted into beautiful farms; our streams will give forth the hum of the shuttle and the wheel; our commerce will increase; and everything will bear testimony of a free, an enterprising, and an enlightened people. God speed the day! ARISTIDES.

September 7th, 1843.

From the Emancipator.

NARRATIVE

Of the proceedings of the Monthly Meeting of New-York, and their subsequent confirmation by the Quarterly and Yearly meetings, in the case of ISAAC T. HOPPER.—Second edition. New-York: Printed for the author. 1843. pp. 126.

The very existence of slavery and caste, such as they are, and in such amicable relations as they hold to the professed churches of Christ, in our country, is a condemnation of those churches, louder than the voice of an archangel. Immortal souls trafficked in, and murdered, and victimized to Mammon, and Moloch, and Belial, and you, Christians, silent, and sedate, and calm about it! Put off the blessed name of Christ. You do not deserve to wear it one moment. You do not deserve to wear even that of Mahomet. You are the disciples of Judas Iscariot, Simon Magus, and Julian the Apostate. Such would be the indignant verdict of any unprejudiced stranger, upon a bare inspection of the quiescent state of the religious organizations in our country, in relation to the enslavement of three millions of our fellow-countrymen. Whether such a verdict would be charitable and righteous or not, the reader may judge for himself. We only affirm that such it would certainly be. Now, the Providence of God delights to pluck aside the robes of hypocrisy, and seems determined to call forth the same verdict, not only from strangers, but from all by-standers—to show us up even to ourselves, and make our piety a stench even in our own nostrils. Not a religious organization in our land, of any considerable extent, which has not had its "*peace*" blown to the four winds, by the simple announcement within it of certain self-evident truths hostile to slavery! Not one which has not acknowledged itself unable *to hold together* and contain within it the truth, that a man ought to do as he would be done by! The question is so delicate, so difficult, so distracting—general assemblies, conventions, conferences, have all confessed this appalling truth, and we may very truly say, shamed the devil therein; for what fallen angel would dare pretend to be pious, after confessing himself dishonest? There is one large body of Christians, who were supposed to have washed their hands of this great iniquity. They ceased to hold slaves long ago. They bore their testimony against the system. But the tide has swept them back. The little book whose title we have given above, shows how the followers of honest, plain-speaking George Fox, bear the touchstone. *Their* peace, it seems, cannot be maintained, unless the truth, that man cannot be the property of man, is silenced among them. So they have *disowned* three of their most exemplary members—Isaac T. Hopper, Charles Marriott, and James S. Gibbons, for the crime of disturbing their peace by the publication of the said truth. The narrative is calmly and powerfully written; and it is encouraging to see that it has come to a second edition.—The pro-slavery Quakers serve their southern masters but poorly by excommunicating such men as the venerable Isaac T. Hopper. They do but excommunicate themselves *en masse*, and thus lose that very power of shielding and sanctifying slavery, which they are so anxious to exert. Those who remember the righteous and honorable part which Friend Hopper took in the case of Thomas Hughes, the slave of John P. Darg, will be surprised that his ecclesiastical persecutors have charged this very thing upon him as a crime. They are put to shame at once by the recorder and district attorney of New-York, who have given their certificate vindicating Mr. Hopper in the most honorable manner. It is with the greatest propriety that the disowned and maligned friend of humanity takes as his motto the words of Job: "Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite." Certainly, we love peace; yet we rejoice in all such distraction as this, just as we rejoiced at the late thunder-storms after an excessive drought.

From the correspondence of the Tribune.

HORRORS OF THE SLAVE-TRADE IN 1843.

U. S. SHIP ST. LOUIS,
RIO DE JANEIRO, September 13th, 1843.

Dear Sir,—I avail myself of the departure of a Baltimore vessel to give you the little information I can obtain up to this date. The St. Louis put back to repair a leak, and caulk throughout, after having been some twenty days at sea, on her way to the East Indies—she parted with the Brandywine in a fresh breeze.

Yesterday a slave prize arrived from Africa in charge of two English midshipmen, who captured her in a small boat with a crew of ten men, and brought her safe into port. The captain of the slaver was shot while in the act of repelling the English boat, and his body falling overboard could not be recovered; the seamen of the vessel, however, surrendered without firing a shot, and they are now safely deposited on board of an English man-of-war. After the slaves are rescued by the humane endeavors of the English government, they are resuscitated on board of vessels provided for the purpose; and as I have just returned from visiting the late arrival on board of the Crescent, I shall attempt to give you some idea of the state in which I found them. The slaver is scarely larger than one of our coasting schooners, and yet she sailed from Africa with *four hundred and fifty* negroes on board, out of which but three hundred and fifteen arrived in port, the balance having died of confinement, starvation, and disease, during the voyage. On board of the C—— I saw some of the three hundred and fifteen who have escaped the horrors of slavery, for many have died, since their arrival, from the effects of bad diet and confinement; and I must confess I never saw a more interesting, and yet a more touching scene, in the whole course of my life. I happened to get on board when the poor creatures were all on deck dancing, and singing their native songs, and breathing the pure air of heaven, which had been denied them so long; and the happy faces and cheerful voices plainly indicated that they were aware of their being at liberty again. But such emaciated beings I never saw before; scarcely one of the men had a limb larger than a boy's arm, and the little children, for two-thirds of them are very young, were nothing but skin and bones; while the women, with the exception of those who had been favorites of the crew, were in no better condition. Through the kindness of the officers, we were allowed to visit the sick; and during our stay in the apartment, I saw five sable skeletons carried out for burial, while several, in which the spark of life was scarcely visible, met my eye in every corner of the room. On one bed I saw a little fellow reclining upon the lifeless body of his companion, and so entirely exhausted and emaciated was he, that he was unable to quit his icy pillow; indeed, he was almost unconscious of everything. Near by was a group of some half dozen others who were fearfully watching the almost lifeless form of a little brother, perhaps, or following the humane doctor with wistful eyes, as if he possessed the power of restoring their dying associate. In another part of the room the wasted figure of a tall, well-made man, was stretched upon a mat; and his piteous moans, his unintelligible words and continual pointing to his breast, evidently proved that he had been confined in a stooping position for the greater part of the voyage; indeed, they all complained of pains in the breast, as well as of starvation, and the medical officers informed me that in dissecting them, the most loathsome sights are presented. One of the subjects that I saw was so much diseased, that large and disgusting worms made their appearance through his nose; an occurrence not rare, I am told, for it seems that the intestines are often filled with them in consequence of the bad diet and water they get on board.

The villanous crew of the slaver are confined as prisoners on board of the same vessel, which offers an asylum to the poor creatures whom they have stolen from their homes, and would have condemned to a life of bondage, had not the timely appearance of the brave Englishmen prevented it. For my part, though as fond of pleasant duty as any other person, still I have no objection to serve on the coast of Africa, and I should feel myself sufficiently remunerated for all the toil and privation of a coast cruise, could I be the means of liberating my fellow mortals from the inhuman treatment they receive on board slave vessels; and I furthermore add, as a matter of opinion, that the very first arrival of a captured slaver in our waters will create such a feeling of sympathy in the breasts of the American people, that they will go heart and hand for its suppression, and crush it at all hazards. I am too well acquainted with the noble nature of my countrymen not to be aware of the hatred they entertain for oppression in all its shapes; and I venture to predict that the day is not distant when they will rise in their strength and put an end to the barbarous practice of dealing in human flesh at home or abroad.

Your obedient servant, H.

And are we not the people who alone, of all Christendom, refuse to co-operate to put an end to such inconceivable horrors! Why, if we could only see ourselves aright, we should be conscious that through prejudice and base humbug, we have made ourselves as bad as those who kept bull-dogs to kill off their aged parents!

From the New Bedford Register, Nov. 6.

RESTORATION OF THE SANDWICH ISLANDS.

The native government of the Sandwich Islands was restored, by Rear Admiral Thomas, on his own responsibility, without waiting for orders from England. Admiral Thomas arrived at Honolulu, on the 26th of July, and before receiving visits from any of the consuls, or even from Lord George himself, he had an interview with the king, and expressed deep regret at what had occurred, declaring that Captain Paulet had far exceeded any orders which he had given him. He told the king that the flag should be restored to him, and he be put in possession of every prerogative belonging to his crown, at once. This occurred without the admiral even inquiring of Captain Paulet what provocation he had for taking such high-handed steps in regard to the island.

On Monday, the 31st of July, the Hawaiian flag was restored, and the occasion was marked by appropriate and impressive ceremonies. The marines and sailors from H. B. M. ships, Dublin, Carrysfort, and Hazard, were on shore, and paraded in military order to receive the king. At 10 o'clock the king appeared, escorted by his guard, and attended by a large number of chiefs and their retainers. As they approached the ground, the band played "God save the King," the Hawaiian colors were unfurled, and a salute of twenty-one guns was fired by the royal artillery of H. B. M. At half-past 10 o'clock, the English flag, which was flying at the fort, was hauled down, and that of Hawaii, hoisted in its stead, and saluted from the Dublin, the Carrysfort, and the Hazard, with twenty-one guns each—the ships at the time dressed with flags. This salute was returned from the fort. The United States ship Constellation, also dressed with flags, then saluted the fort, which salute was returned. The ships presented a most beautiful and amusing spectacle.

The foreign residents (a few from England only excepted) were as much rejoiced to see the old flag flying again, as was the king himself. They expressed their feeling, by a general suspension of business during the day, and by repeated and prolonged cheers, whenever the king was seen. His majesty was nearly overwhelmed with his difficulties, and exsited, as he deserved, general sympathy, until the prompt and noble conduct of Admiral Thomas, restored him to his throne, and his country to its independence.

There were six vessels of war in the port of Honolulu, (Sandwich Islands) on the 6th of August, to wit—United States ships, United States, Constellation, and Cyane; and H. B. M. ships Dublin, Carysford, and Hazard.

The United States ship Constellation, arrived from China, on the 6th of July.

Commodore *Jones*, was of course present at these transactions. He must have seen that the marked displeasure shown by the admiral to Lord Paulet, was a tacit reproff of the *Monterey* business, hitherto unreproved by our government. Will somebody in authority, inform the public at about what time in the Greek Kalinds, the commodore is expected to come home, and have his little trial? if indeed it is intended that he shall go through *the form?*

AMERICAN LIFE.

The *Vergennes Vermonter* gives an amusing description of the voting in that town, at the late election, which continued all night and next day. When it was found that the contest for representative was to be tight, the parties mustered with horse and foot every fragment of sovereignty that could be dieged from under ground; and if there had been gibbets above, they would have "unloaded them, and pressed the dead bodies." The following is the least bustling and uproarous, but not the least interesting, of the scenes of the drama:

At 3 o'clock in the morning, the laughter was hushed—the fountains of wit had become pretty much exhausted—the long discussions had ended—and the growlers had found it far more profitable to snore than growl. Whigs, locos, liberty men, and loafers, were stretched promiscuously on the benches around, some endeavoring to resist the influence of drowsy Morpheus, and others already slumbering in his arms. The loud vociferation of "*Forward your votes, gentlemen!*" would occasionally arouse a sleeper to a true sense of his condition. If he chanced to be a loco, and after rubbing his organs of vision, observed a peaceful "coon" snoring near him, he took great care not to disturb his "sweet repose," and passed him on tip-toe with an expression like, "let him sleep, poor fellow, he's pretty much worn out;" and if a "coon" happened to observe a loco under like circumstances, his modus operandi was pretty much the same, though perhaps a little more cute, as "coons" are cunning fellows, and more especially in the night time. Some of the voters who had taken an opportunity of retiring to their homes and their beds, were again drummed up without ceremony by their neighbors, or persuaded to "turn out" with a promise that their vote on the next balloting would decide the election.—Morning at length dawned upon a motley group of sleepy, yawning, stupid, yet resolute and unflinching freemen; and the cry was still, "No choice, gentlemen!" The enthusiasm heightened as the day advanced. Numbers were again seen pushing through the streets on foot, and in all kinds of vehicles, even down to a "Cummo cart;" and without going into particulars, suffice it to say that a facsimile of the preceding day's proceedings was exhibited until evening, when the candidate of the liberty party finding himself pretty well used up, as the saying is, and in prospect of spending a second night at the ballot-box, reluctantly gave up the ghost. The whig abolitionists then turned on the whig candidate, which soon put an end to the struggle.

Who shall say that our citizens are not men of principle, when they will th

Communications.

For the New-York Observer.

"COLLEGES AND COLORED PEOPLE."

Messrs. Editors:—Not unfrequently, in reading editorial remarks and communications in your paper, relating to the free colored people, and the abolitionists, I have to wonder at the tone of remark you assume; calculated to lead those unacquainted with the true state of matters, to the belief, that prejudice against colored people in this country, is a rare thing, and mostly confined to the rude and vulgar.

An article, and remarks of this character, appeared in your paper of the 19th of August, under the caption which heads my remarks. Upon reading these, it seemed to me, that both you and your correspondent, had not carefully noticed the aspect of things around you; and I could not but think of the legend of Sleepy Hollow, and old Rip Van Winkle, with the conviction, that not noticing the changing events of late years, you may have been led to associate the present with the past.

Messrs. Editors, instead of colleges and theological institutions in our country having "*always* been equally open to students, irrespective of color," it has, on the contrary, always been difficult for colored youths to obtain a collegiate education, both before and since, what you are pleased to term the "abolition excitement." And this, not only at the South, but at the North; not only in the middle States, but in New England. You say, "You do not know of but one literary or theological institution in the United States, whose doors have not *always* been equally open to students irrespective of color."

Now, sirs, the reverse of this is the truth: as a general, almost universal case, it has been that the higher academies, colleges, and seminaries, have been closed against us, if we made application for admission on the same terms as other students. There are many of the colleges of the country, where no application has ever been made, because, from the state of public opinion, and from rejection in others, we have felt convinced admission could not be obtained.

But there are some cases plain and palpable, and of which we can speak with certitude.

Columbia College, New-York, refused admittance to a young man, and afterward *Geneva College*. Thus repulsed, he was obliged to leave the country, and seek an education in the University of Glasgow; where he graduated with distinguished honors. Dr. Smith afterward returned to the United States, and is now a practising physician, in the city of New-York.

Mr. Andrew Harris, unable to obtain a regular standing at *Union College*, went to the *University of Vermont*; but even there, though allowed more priveleges, he was not suffered to stand on the same footing with the other students. Mr. Thomas Paul, senior, a distinguished Baptist preacher, of Boston, was refused entrance to *Brown University*. Two colored young men, Messrs. Ray and Beman, now both Congregational ministers, were refused even the privilege of taking lessons from the students at the *Wesleyan University*, Middletown, Connecticut; and were given to understand from the faculty, that they could not expect admission thereto.

In regard to *Yale College*, let me state a few facts. The Rev. Dr. Pennington, of Hartford, Connecticut, while a theolozical student, went to New Haven, in order to study theology. His complexion was not thought compatible with the sanctitude and reverence of that school of the prophets. In lieu of full admission to the seminary the privilege was allowed him to attend lectures, and listen and digest. If there were any doubts in his mind, he had to carefully preserve them, and seek a private interview with the professor, and thus have them solved.

Subsequent to this, Mr. Alexander Crummell went to the same institution. He was received and acknowledged as a *regular* student. The Rev. Mr. Taylor, however, in *his* department, refused to acknowledge him as such, notwithstanding the treatment of the other professors, and the unanimous recognition of the class he was in; and when the catalogue was printed with his name thereon, Dr. Taylor refused to have it published thus, and erased it.

Here let me introduce two statements concerning the freeness of our colleges to colored students, and the respectful treatment they receive; published some years since, by Rev. Beriah Green, who is fully able to substantiate them. Says Mr. Green:—"A young man of respectable connexions and Christian character, a beneficiary of the American Education Society, I am informed, was so cruelly annoyed, and 'spitefully entreated,' at one of the *oldest colleges in New England*, as to find it necessary, if he would secure the benefits of a liberal education, to go to another public school. What was the matter? A southron student suspected from his complexion, and the appearance of his hair, that he had some 'black blood' in his veins! He could not bear to be seated at the same table! A party was soon formed, and a thousand insults heaped upon the victim of prejudice. He was left unprotected by the government of the college, was greatly embarrassed in his literary course, and finally fled from the scene of suffering, where he had endured so much, to another college!

A young man, a member of a western college, who seems to have a slight admixture of foreign blood in him, assured me that he spent some two hours with the reverend president, who once published 'A Plea for Africa,' in endeavoring to gain admission into a college class in vain. The doctor was willing, if he would go to Liberia, to make provision for his instruction, *apart from the college!* But no 'plea' which my young friend could urge, could secure for him a place among white scholars! And yet he was pious, respectable for his attainments, and of attractive manners."

This latter fact presents to us the usage of *Williams College*, of which I believe the author of a "Plea for Africa," was president.

And now, sirs, a few words in regard to Amherst College, what I am now about to recite, I state upon the authority of Rev. Samuel E. Cornish, who was acquainted with the individual and the facts now mentioned. Somewhere about the year 1822, a colored young man from South Carolina, applied to the predecessor of Dr. Humphrey, for admission into *Amherst College*. So contrary to usage and intention, was it to admit a colored man, that the president knew not what to do. Departing from the common mode, he went to the students, and submitted the matter to them, and from them, he met with a decided opposition. The general expression was, they would not have a "nigger" in college with them!

Failing in his object thus, the president resorted to an expedient. Collecting the students together, he addressed them thus:—"Young gentleman," said he, "some of you have been members of this college for two, and some for three years, during which time there has been no attempt to force you into an association, or bring you into contact in any way whatever, with any of *our blacks*. We would not insult you by any such attempt: but here is an *extra case*. Here is one not at all like *our negroes*. Gentlemen, he is a-w-a-y from the South! Will you not receive the stranger, though his countenance be burnt with a f-a-r southern sun?" And aye aye, resounded throughout the room, and the South Carolinian but slightly tinged, not identified with the colored people, received admission.

Your correspondent remarks "that he has attended medical lectures in New-York with colored students." Who are they? I ask. What are their names? where did they come from? what was their *standing?*

We know something of these things, as well as your correspondent. Some few years since—in 1827 or 1828, there was a colored man in the *medical college* in New-York city. But he was regarded as a foreigner. He hailed from India; and was by no means identified in interest or feeling, nor supposed to be in blood, with the African race. Notwithstanding his "colored face, and frizzled hair," his name was regularly entered on the catalogue, he freely mingled with students, and paraded the streets on public days with flaunting gown, as well as others.

There was another: A man of the highest order of intellect, of the most exemplary bearing, with aims and ambition of the most honorable character, and withal identified heartily and unreservedly, in feeling and in purpose, with whatever fortune might be awarded, in the providence of God, to the descendants of Africa in this the land of their thraldom. "Did *he* enjoy the privileges"—was *he* treated with respect equal to any other student," of which your correspondent so confidently speaks? Nay, verily. The only way he could get admission to the lecture-room, was in the capacity of a servant. And when, after patient endurance—endurance to such a soul as his, for he was a modest man—and after hard study, his acquirements challenged admiration, and forced the acknowledgment of his ability—what did he meet with? A flat refusal to give him a degree; and he was obliged to go through life without one. The faculty could not condescend to give a degree to a colored man, from their college. His many friends and admirers will not fail to recognize, in this brief sketch, and these facts mentioned, the late Dr. John Brown.

So grievously were these things felt, that a national convention of the colored people was held for several years, one of whose chief objects was to establish a college for the education of our youth. I say "our," because the writer of this is a colored man. Will you say, Messrs. Editors, we did not know our own condition? that we were ignorant of the true state of things in the country? that our educational disabilities were imaginary? I trow not.

And here, gentlemen, let me remark, that the students that you or your correspondent may have met with in past times, in colleges, seminaries, or medical schools, have belonged to one of the following classes: 1. Servants, endenvoring to pick up scraps of learning by attending a professor; or 2. they have been young men, allowed to attend recitations as a matter of sufferance, understanding they were not recognized as students, were not to ask questions, nor to be questioned; or 3. they have been colored men whose African origin has been so faintly perceptible that they could easily pass for Spaniard, Frenchman, or some other foreigner. But to colored young men, *as such*, as identified in every respect with the colored people, I do deny, as explicitly as you are pleased to affirm, that the literary and theological institutions "have *always* been equally open to students, irrespective of color."

The above cases of trial and suffering (and these are only a small portion of them) evince the strength of that prejudice against us in this country, which would fain enshroud the African mind in a darkness and ignorance as palpable as that which enshrouded Egypt. It will not do to say that these trials are the product of the abolition excitement; because, they nearly *all* occurred before 1833, and *most* of them previous to 1829, and some as far back as 1822.

Is it any wonder, then, that colored men adduce the fact of colleges being opened, as evidence of progress, or that the abolitionists hail them as proofs of their glorious onward going, and are led to exclaim,

"This morning gives us promise of a glorious day."

When sometime since, a colored citizen was rudely ejected from the cars in New-York, you condemned the outrage, and said that such things were mostly confined to the vulgar.

Messrs. Editors, do you not know that there is a deep and earnest prejudice against the sons of Africa, existing in this country—entering every department of life—manifested by *all* classes of society—exhibited in all the relations of the body politic—meeting us at every turn—dogging us from the cradle to the grave! Are you not aware that it not only crushes our hearts by the harsh rudeness of the low and vulgar, but that it also pierces and tortures our souls by the refined and polished instruments of the learned, the wise, aye, and the Christian? If we meet it at the roadside, in the stage coach, in the rail cars, in the violence and fierceness of the ignorant and mannerless, it comes home to us, likewise, with still more bitter poignancy in the artificial developments of refined life, the arrangements of the church, the halls of learning, and the schools of the holy and divine. If the deck of the steamboat, or the exposed car, are assigned us in traveling, by the world, the *church* is careful to give us the negro pew, and the special cup.

It is not mine to enter into a defense of the abolitionists. It becomes me, however, to make acknowledgments to them for the good they have done. The stages, the railroad cars, the steamboats, the privilege of which was formerly either denied, or given only on the most offensive terms, have been stripped of their complexional distinctions, and the facilities of traveling have become free and unimpeded, to a very general extent. Schools, and academies, and colleges, heretofore closed upon us, are opening their doors to our free entrance, and an unstinted participation in their privileges and offerings. Now, it may do, sirs, to tell the community that previous to the abolition excitements, the academies and colleges were *always* open; but it will not do to tell us so. We and our fathers have had experience in these matters, experience of the severest character, under the most intense severities. Our experience extends more than a century back. You have had nought but observation. We, sirs, have *felt* the iron entering our souls; you have hardly seen it.

It is indeed true, that the "modern abolition excitement" has, in some relations, *occasioned* severities. A like movement in Egypt, induced Pharaoh to harden the yoke of the Israelites, and the Israelites themselves to rail against their heaven-commissioned deliverer. In neither case would there have been a "movement," had there not been a cause. All events are related to their legitimate causes. There must have been a state of things in existence which required "abolition." And in neither case, I think, are the abolition exciters, either modern or ancient, responsible for the severities thus occasioned.

You see from the above, Messrs. Editors, 1st, that the general theological seminary of the Protestant Episcopal Church is not the only institution that has refused admission to colored youth; 2d, that *many* of the colleges of the country *have* been closed against us; 3d, that some of the most grievous acts of refusal—some of the most marked cases of prejudice—took place as far back as '27 and '22; 4th, that most of those who have been educated in colleges, have been under shameful, disgraceful conditions; and 5th, that the facilities of education now being so freely guaranteed, are novel, and indicative of progress.

The writer of this communication, once a student, now a clergyman, knows whereof he speaks. With many, yea, most of the facts and persons presented, he is personally acquainted. "Pars fui." He has had himself a painful experience "IGNATIUS SANCHO."

AN EPISTLE

From a Conference of Friends, held at Green Plain in the State of Ohio, the first Seventh day in the 11th month, 1843, held by adjournment from Whitewater, during the week of the Yearly Meeting. To the members of Indiana Yearly Meeting, and to all to whom these may come.

Dear Friends:—We write to you upon a subject o*painful interest*. The magnitude of which, deeply interests every member of our once peaceful communionf You are not altogether strangers to the manifestation of a spirit of misrule and proscription which has been developing itself in the deliberations of our Yearly meeting for some series of years past, but more alarmingly manifest during the last sitting of this body. For the information of the absent ones, and those who are scattered, and in remote situations, it may be right very concisely to refer to some incidents which have transpired, and are the causes of our now being assembled in conference. We presume it is known to us all, that movements have been making, for some time past, on the part of many, we believe noble and disinterested philanthropists, without regard to national or sectarian peculiarities, for the benefit and improvement of the human race. Perhaps one of the most important testimonies of truth, attempted to be advanced by this *concerted effort of moral power* is that against *slavery*. Members of the Society of Friends, in common with others, have felt constrained to stand upon the broad platform of our common humanity and, labor for the enfranchisement of our suffering and oppressed fellow-creatures. From this, we have been earnestly dissuaded, by many of our fellow members. The remonstrance and entreaty of those differing with us in opinion, would never have marred the harmony of society. We have at all times conceded to our friends the right of private judgment, so emphatically alluded to in the book of discipline, viz. "Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies; we hold it to be indispensably incumbent upon us to maintain it inviolably. (See page 17.) On the other hand, for the exercise of this right on our part, in our feeble efforts to promote the work of reformation, we have been proscribed; unworthy and sinister motives imputed to us. This has been the case to a very considerable degree. Wide-spread has become the influence of this desolating spirit. Circumstances to which it may not be best to allude in detail, have been transpiring which have led some tried and exercised minds to apprehend that a deep baptism of suffering awaited us. The first demonstration of the exercise of arbitrary power at our last Yearly meeting was in the appointment of a committee to draft epistles to the Yearly meetings of Friends on the continent of America, with whom we have hitherto corresponded. The names of Friends were nominated in the usual order. The clerk made such selections from the names proposed as suited his own views. The omission to record the names of two Friends from two distinct Quarterly meetings was noticed. It was suggested that perhaps the names were not heard. Many Friends now requested their enrollment, but to no purpose. An explanation was desired, which was not rendered. As may be supposed, the meeting was introduced into a scene of painful excitement; few we believe anticipated so glaring an outrage. Friends remonstrated, but were not heeded. While the subject was yet being discussed, other business was introduced. We believe it is very generally known, that a considerable number of Friends at Green Plain, two years since, signed a Disclaimer, in order to counteract an impression being attempted to be made, placing them, with others, in a *false* position before the public. It may be supposed that it was on this ground that the names above referred to, were refused to be registered, so far from this being the pretext, they were persons who had not participated in that movement. But they were known to be earnestly engaged in the various reformatory movements of the age, among which perhaps stands prominent, the philanthropic efforts now making for the overthrow of the iniquitous system of slavery; and having been for many years active members of our religious society, we can conceive no other reasons for our disfranchisement. A report was presented during the same sitting, purporting to be from a committee appointed to visit Green Plain Quarterly meeting. Said report is not in our possession, and we cannot quote it at length, but it was discovered that a considerable number of names constituting the appointment were not attached to the report.

Furthermore, it was remarked, that the report did not correspond with the minute of appointment. A proposition was made to dissolve said Quarterly meeting, which was approved by a considerable number of voices. A part of the committee who had refused to sign the report, openly protested against the measure. A strong sentiment of disapprobation with the suggestion was now being expressed. A minute was made and read by the clerk, dissolving this Quarterly meeting. While Friends were yet on their feet expressing a counter sentiment, a delegation was named, and sent to the women's meeting, with the report. It may not be improper here to remark, that when the minute was read, laying down Green Plain Quarterly meeting, it was so framed as "to discontinue it in accordance with the requisitions of the discipline." This part of the minute was subsequently erased at the suggestion of one of the committee, who gave as a reason, that "the minute was *weakened* by it."

Thus, dear friends, has a long established principle been violated. A principle, which we believe universally obtained among us during the difficulties of society in 1827 and 1828, that no meeting could be laid down without its knowledge or consent. At the close of this sitting, a number of Friends from all the Quarterly meetings save one, remained in the house, in order to confer upon the course right to be pursued in this *distressing emergency*. It was agreed to propose a general conference of Friends at the Yearly meeting-house. Notice was accordingly given near the close of the meeting the next day. Here another trial awaited us. Those who had given sanction to the proceedings of the day before, denied us the privilege of convening in the house, although the time at which we proposed to meet was on the afternoon of the day of public meeting; a time when the Yearly meeting would not be in session. Being thus cut off from participating in the concerns of our annual assembly, and when it seemed imperative that we should take counsel together upon our deeply tried situation; denied access to our council chamber, to which we had a right in common with our brethren; we had no alternative left us, but to meet in the open air, in front of the edifice. We convened there agreeable to appointment.

After remaining a short space, we were invited by a member of society, to occupy another building to which we repaired. Although *stripped* and *peeled* as we are, with the prospect of our *pleasant places* being laid waste, our *confidence* in the *blessed truth* remains unwavering. Its precious testimonies are worth suffering for. Let us, in our efforts to maintain them, seek with renewed earnestness the spirit and temper of the Lamb; for says the apostle, "What glory is it, if when ye be buffeted for *your faults*, ye shall take it patiently? But if when ye do *well*, and suffer for it, ye take it patiently, *this is acceptable* with God. For even hereunto were ye called because *Christ* also *suffered for us*, leaving us an *example* that we should follow his steps." 1 Peter, ii. 20, 21. It is with us to advise *that all our meetings* be *sustained*. We see nothing to be gained but much to be lost by permitting their dissolution. We propose that there be a general conference held at Green Plain, on the 4th Seventh day in the 5th month next, to attend which *all* are invited who feel that *the light* points that way. In thus convening, we have no idea of spending our energies in battling our fellow members who differ with us in opinion. Let us rather gird on our armor, as true soldiers of the Cross, and follow truth in its discoveries. To those, wherever scattered, who would faithfully support the testimonies of truth, we would say, "Trim your lamps and watch," for the period is at hand, when the command may be heard, "Break the pitchers that hide your lamps." With a salutation of love we are your friends,

Signed by direction, and in behalf of the meeting aforesaid,

Horton Brown,	*E. L. Borton,*
Thomas Borton,	*Ruth Dugdale,*
Valentine Nicholson,	*Lydia Whinery,*
Richard Wright,	*Mary Townsend,*
David Wood,	*Sarah Michenor,*
Joseph A. Dugdale,	*Hannah Ingram.*

LETTER FROM PHILADELPHIA.

Your paper of November 3, just on the eve of the elections of New-York and Massachusetts, contains a long article of professed comparisons of the conduct of the whig and democratic parties—an article precisely such as the whig party would have dictated, if it could have controlled your columns; and such a one as I doubt not they would willingly have caused to be inserted at an expense of a thousand dollars, if they had not been so fortunate as to find the official organ of the American Anti-Slavery Society willing to insert it without charge.

The article consists chiefly of a repetition of statements and comparisons which had previously appeared in the Standard. What advantage you expect to the abolition cause, either from their original insertion, or their repetition on the eve of important elections, I am unable to conceive. I respectfully request you to inform myself and your other readers, in what manner, if any, you expect such articles to aid the cause of immediate emancipation?

Most pernicious in their tendency as I believe such comparisons—even when correctly made—to be to the anti-slavery cause, I probably should not have noticed them, had they consisted of a full, fair, and correct statement of the course of the respective parties. But instead of that, I find in the article at least fourteen misstatements, either direct, or by implication:

1. After noticing the (temporary) adoption of rules at the extra session of the whig Congress in 1841, without the inclusion of the gag rule, you say: "Soon afterwards, this rule, on motion of Charles J. Ingersoll, a democrat, of Pennsylvania, was reconsidered, and the gag rule restored." This passage most clearly implies that it was on motion of Charles J. Ingersoll *that the gag rule was restored* at that session; and it also, when taken in connection with the rest of the article, implies that it was by the vote of C. J. Ingersoll, and the democratic party generally, that the gag rule was adopted at that session. This is so far from the truth, that in fact, the rule was adopted against the vote, I believe, of every member of the democratic party, and by the vote of nearly every member of the whig party, including the very men that you have been since lauding in your columns, and representing as deserving of the zealous support of abolitionists.

Do you justify the passage of this gag by the whig members of the Congress of 1841? If not, why did you not notice it clearly, in a professed general view of the conduct of the two parties? and why do you use language implying that it was adopted by the votes of the democrats?

2. In speaking of the votes of some northern democrats on the report made by Mr. Winthrop last winter, respecting the imprisonment of colored seamen at the South, you say, that they "voted *against interference* to save northern seamen from imprisonment, scourging, and sale; and also against printing a document intended to go among the people," &c,

In this you charge the democrats referred to with voting against printing the document, which is not the fact; for they voted to print the usual number, and I can see nothing in the document to call for the expense of an extra number. You also clearly intimate that the document proposed *interference* by the government in the matter, and roundly assert that the members referred to voted against that interference. This intimation and assertion are both utterly destitute of any foundation in fact. The report, instead of recommending "*interference*," expressly condemned the propriety of such interference, and said that the persons agrieved must resort to the judicial tribunals; and so far were the members, accused by you, from voting against such interference, that no vote was ever taken, or proposed to be taken, on that question.

3. You give a vote, in the legislature of Maine, in 1839, on the question of the printing [an extra number, I suppose] of a minority report favorable to the abolition, by Congress, of slavery and of the slave-trade in the District of Columbia, and against the admission of any new slave State, on which occasion the majority of the democrats voted against the *printing*. Be it so.—John Quincy Adams has declared, repeatedly, that he was opposed to the abolition of slavery by Congress in the District of Columbia, and that he was in favor of admitting Florida into the Union *as a slaveholding State*. You, knowing these facts, paint Mr. Adams as a very model of wisdom and virtue, approve of abolitionists voting for him, and exclaim, in the heat of your enthusiasm, "God bless that good old man." Now, if Mr. Adams is so wise and good, was it not wise and good for a portion of the democrats in the Maine legislature to sustain the principles and policy of Mr. Adams?

You say that no vote was taken in the Maine legislature on the resolutions referred to; yet you do not seem to blame the whigs for not bringing the question to a vote.

The main fault, however, in this matter, is, that while professing to give a general statement of political action, you overlook the omission of the whigs, when they obtained the majority in the Maine legislature, to do anything for abolition; and what is still more important, you overlook the fact, that a subsequent *democratic* House of Representatives, in Maine, passed strong resolutions in favor of the right of petition; and that the last legislature of that State, being democratic, passed resolutions (I think) against the imprisonment of colored seamen at the South, and instructed the governor to take measures for their relief.

4. You say that Massachusetts has been always whig. But in fact, all the branches of the government last year, after the settlement of disputed seats in the House, were democratic. You imply that it is because Massachusetts was whig, that she acted against slavery, and say, "it is unnecessary to speak in detail." Now, I think it as necessary to speak in detail of Massachusetts, as of any other State. Details would show that the strongest anti-slavery action ever had in that State, was by the democratic legislature, and that the majority for such action was much greater in the Senate, which was democratic by two to one, than in the House, which was nearly equally divided.

Details would show, that the democratic Senate passed the railroad bill for securing the rights of colored passengers; but it was lost in the House, by an opposition which came mainly from the whigs.

Details would show, that the main object of the Latimer petition—the action of the Massachusetts legislature on the alteration of the Constitution so as to disconnect that State from slavery—was lost, because the abolitionists intrusted that petition to Mr. Adams, jr. a whig, who promised to do all he could for its object; and yet he, with a whig committee, appointed by a whig speaker, afterwards reported against the proposed measure.

5. You say that the legislature and delegation in Congress of Massachusetts (always whig) "have acted uniformly in opposition to slavery." This statement is far from correct. Mr. Adams, in a speech in Congress, assured the southern members that there was not one of the Massachusetts delegation in favor of immediately abolishing slavery in the District of Columbia, and not one of that delegation denied his statement, either in the House, or elsewhere. And not one of them last winter made an effort to effect, or to get a vote upon, the main object of the Latimer petition; and not one of them, unless *possibly* it might be Mr. Borden, would, I believe, profess even out of Congress to be in favor of it. Then as to the delegation of Massachusetts in the United States Senate, I aver that so far from acting against slavery, they have acted in favor of it. Mr. Davis voted to lay on the table the question of receiving abolition petitions; Mr. Webster said nothing in the Senate, but made a speech at Richmond in support of slavery; and the present senators have not shown any signs of abolition, in Congress or out of it. Both they and their predecessors regularly and customarily suffered abolition petitions to be suppressed, by a fresh gag applied on each presentation, without calling for the ayes and noes, and without remonstrance, or expression of indignation. Although there was no rule to prohibit them, not one of them has ever offered a motion in favor of any one of the measures sought by abolitionists; this, too, in a Senate having a majority of the party that you represent as so favorable to abolition.

Nor is it a fact, that the legislature of Massachusetts has, as you assert, uniformly acted against slavery. The re-election by the legislature of one faithless senator; the nomination of another for governor; the choice of new ones no better than the old; the advocacy of the nomination of a slaveholder opposed to abolition; the opposition to the main prayer of the Latimer petition; and many other facts, show that if the adoption of resolutions in favor of abolition in the District of Columbia was not purely hypocritical, and designed merely to catch abolition votes, by being served up in abolition papers after the manner of your article, it is at least true, that the Massachusetts legislature or its members have acted as much in favor of slavery as against it.

6. You assert of Vermont, also, that being "*always whig*," it and its delegation in Congress have acted uniformly in opposition to slavery. This assertion, likewise, is, in my opinion, at variance with fact. Not one of the members of either house in Congress attempted at the last session to bring up the proposition to amend the Constitution in reference to slavery, although requested to do so by the legislature of the State. The senators have behaved in the same manner as those of Massachusetts: and like those of Massachusetts, have been sustained by the whig party at home. And by a late paper, I see that the vaunted abolitionism of Wm. Slade has dwindled down to the miserable slang by which political partisans are striving to absorb the abolitionists at one gulp, as they before swallowed the anti-masons, with Mr. Slade's assistance. He offered a resolution at a recent meeting in Vermont, not that the northern people ought to insist on abolition in the District of Columbia, or Florida; not that they ought to insist on abolition throughout the Union; not that they should insist on being freed from all participation in slavery; but, wonderful to tell, they should "resist the *encroachments of slavery*," so far as they could do so consistently with the Constitution, which, when translated into plain English, means, as I take it, that the people of the North ought to take care that while they assist to rob the slaves, they should take care not to be robbed themselves also, but should insist upon a suitable reward in the distribution of the spoils. His resolution went on to say further, in substance, that the northern people ought to support slaveholders and supporters of the continuance of slavery, provided they could make it for their own interest to do so.

In Vermont, as in Massachusetts, you decline entering into details. Details would have shown that the democrats there supported abolition as well as the whigs, and more; that it was by the exertions of democrats that the most thorough abolition resolutions ever passed in any State, were brought up and carried; that not only did the whig representatives of the State, at Washington, disregard those resolutions, but that the whig leaders at home, such as Mr. Slade and Mr. Mattocks, were striving to sink the memory of them in the cry of *resist the encroachments of slavery, and take care of our own interests*. This is no abolitionism. The American Society was not formed to resist the encroachments of slaveholders on the interests of the whites of the North, but to effect the emancipation of the slaves.

7. You state that during the whig ascendancy in Connecticut, strong resolutions were passed against slavery, and that during the democratic ascendancy, you have heard of no action on the subject. I would like to know *how strong* those whig resolutions were, and how often they are repeated at the whig political meetings in the State now-a-days. If they were sufficiently strong, and the whig representation in Congress conformed to them, there was no particular need of their repetition in the legislature; or if there were such need, the *whig abolitionists* in the legislature might have moved the question, and put the democrats to the test. I think you have told only a part of the story in relation to Connecticut. You should have added, that the whig members of Congress, chosen at the same time with the whig legislature, had shown no disposition to conform to the resolutions, and that one of them, Mr. Boardman, according to your own letter from Washington, had been playing a double part—pretending, when with abolitionists, to agree with them, and when with slaveholders, to be the other way; and that they all voted for the gag of 1841; also, that the whig senators from Connecticut had been as faithless to the pretended wishes of their constituents, as those of Massachusetts and Vermont.

8. You publish a vote in the New-York legislature in 1839, to show, I suppose, what good abolitionists all the whigs but one in that body were. But you omit to state that the whigs of New-York, holding the majority before and since that period, remembered to forget to pass any resolutions in favor of the abolition of slavery anywhere, or of the release of the North from its participation in slavery, but fobbed off the abolitionists with an unconstitutional jury trial bill, which no abolitionist ought to sanction, even if it were constitutional; as it recognized the principle of slavery, and gave the slaveholder his choice of the United States or State tribunals, instead of confining him to the former alone; also, that while the whigs remember, as ex-Governor Seward has just done, to inform the abolitionists and people of color, about election time, of their wish to extend the right of suffrage for colored people, they likewise remember to forget to bring this subject up while the legislature is in session.

9. You state that "a decided majority" of the convention to amend the Constitution of Pennsylvania were democrats. But the truth is, that a majority of the convention were whigs; and that you have set down more democrats as voting against colored suffrage than there were of democrats in the convention on both sides. It is well to add, that the whig Supreme Court of Pennsylvania, about the same time, decided that people of color had no right to vote under the old constitution, because they did not come under the description of *freemen!* Also, that *at the late election* in Philadelphia city, all the whig candidates for assembly either refused to answer the questions put by abolitionists at all, or answered them unfavorably; and that the candidate for Congress, elected by the whigs at the same time, by a majority of some twenty-five hundred, is the same man who some years since, declared in a public speech in the Musical Fund Hall, that the people of the North had no right to discuss the subject of slavery; the same man who, with this fact before the whigs, was formerly chosen to Congress by them; the same man who, when there, offered a resolution that it was unworthy the *dignity* of Congress to receive a petition from slaves, and who also voted to censure Mr. Giddings; and who, under these facts, being re-nominated this year by the whig party, took care, before the election, to let it be known that he had not changed, by publishing in the newspapers a letter declaring his present opposition, both to abolition by Congress, and to the change of the Contitution in reference to slavery. A most important fact, too, is, that you have published several of *this man's votes* at Washington, among the whigs, on what you call the anti-slavery side, as evidence that the whigs are friendly to abolition.

Does not this fact show that the votes which you have collated on some trivial question, furnish no proof of the real disposition of men and of parties, as to the great measures which the anti-slavery society was organized to effect?

10. You say that "the *democratic* legislatures of Ohio, Indiana, and Illinois, have passed laws making it highly penal to give food, shelter, or clothing to a fugitive slave." I think this far from a full or a fair representation of the facts, as it is calculated to throw the blame exclusively on the democrats, which is gross injustice. In Ohio, the *black law*, so-called, was passed by the votes of both parties, though a greater proportion were of the democratic. But the whigs afterwards came into power, with a large majority, and with a governor, (Corwin,) elected by the votes of abolitionists. Yet, governor Corwin refused to recommend the repeal of this law, and, if I recollect rightly, not a single whig member of the legislature would move its repeal. At any rate, it was not repealed until the democrats came again into power,—when the repeal was carried, if I mistake not.

I do not think that Indiana has had a legislature, democratic in both branches, for several years past; and I feel confident that when the law you speak of was passed in that State, one, if not both branches of the legislature was whig. If you will give the time of the passage of the law, I will endeavor to ascertain the exact fact. All the information I have received, goes to show that the whigs of that State are as proscriptive towards abolition, and the people of color as the democrats. I take it, that the man with the coon-skin cap, who led the late mob against Douglas, and other abolitionists, was not a democrat; and as to the Friend who sat at the head of the meeting, and who justified the mob, and signed the petition for the pardon of the rioters, I presume he was no democrat, but one of those pious men who say to Henry Clay—"God be with thee, Harry, and we will."

As to Illinois, it is well known that the whigs, as well as the democrats there, supported the law that you allude to; and a gentleman recently from that State has informed me that, at the late election there, all the whig candidates for the assembly throughout the State, as he believed, refused to avow themselves favorable to the repeal of that law. The gentleman who gave me this information was himself a whig abolitionist.

11. To commend the whig party, you contrast the names of Adams, Seward, and Ritner, with those of Atherton, Bouck, and Porter. By making different selections, you might have given a different complexion to the picture. You might have contrasted, in Ohio, Morris with Corwin. In Vermont, Barber with Paine; in Massachusetts, Morton, Sedgwick, and Sumner, with Davis, Everett, and Lunt.

Let us see, however, the worth of the selection you have made:—Adams was opposed to the Missouri restriction, is now opposed to every abolition measure ever suggested by the American Anti-Slavery Society, and is in favor of admitting Florida as a slaveholding State. Seward has never avowed himself in favor of a single *measure of abolition* proposed by the abolitionists; has never signed a petition in favor of one of those measures, but will undoubtedly support for the presidency, the opponent of emancipation gradual or immediate. As to Ritner, the last which I heard of his abolitionism was his appointment to office, in 1838, of John Swift, who had shortly before encouraged the burning of Pennsylvania Hall. During the five years and a half that have elapsed since that time, I have heard of neither word nor deed of Mr. Ritner favorable to the cause of abolition; and I doubt very much whether he could be induced to sign an abolition petition. I think it quite as likely that Atherton and Bouck will support any just and feasible measure of abolition, as that Adams and Seward will do so. Adams pretends to constitutional scruples as the regulators of his conduct, and so do Atherton and Bouck. And I must think that the conduct of the two latter has been most manly, consistent, and honorable.

12. You condemn a disposition in some democratic abolitionists and liberty party men, to bring forward acts and *declarations* of slaveholding whigs, as condemnatory of the whole body of northern whigs. But has not this been done on both sides, and was not the system commenced by whig abolition editors, of bringing forward declarations of slaveholding democrats to prove the character and disposition of the northern democracy? If so, it is at least as fair for the other side to do the like thing in return. For my own part, I place no dependence upon what solitary individuals may say about the matter, let those individuals reside where they may, but look for myself at the evidence afforded by all the acts and professions of the members of the parties which I can ascertain. Hence, I have not thought it very good logic for you to repeat the assertions of Mr. Buchanan, and the admissions of Mr. O'Sullivan, after I had proved in your columns, that those assertions and admissions were alike unfounded. But if you would persist in the re-insertion of Mr. Buchanan's allegations, I have thought that it would be but justice to reiterate the statement of the Richmond Whig, that the democratic party, from its very principles, must be hostile to slavery, and that the whig party was the only one in which the slaveholders could confide; as also the declaration of B. W. Leigh, of Virginia, that in a northern tour he had made it his express object to ascertain the disposition of the whig leaders, and had found it hostile to the abolitionists, and their measures. I moreover think that the declarations of northern whigs made at Washington, like those of Mr. Adams, or at Richmond, like those of Mr. Webster, are as good evidence of the real disposition of the whig leaders at the North, as their speeches made at the North, like that of Governor Seward, to inveigle abolition voters.

13. In answer to those democratic abolitionists who disapprove of your defense of the sedition law of the reign of terror, you quote Mr. Van Buren's vote on the bill relative to the transmission of abolition publications by the United States mail; a vote undoubtedly disapproved by those democratic abolitionists; and you ask them to "put that and that together." Now, with all my efforts, I have not been able to perceive that a wrong vote by Mr. Van Buren proves the sedition law to have been right, or that the defense in the Standard, was either necessary or expedient, or that those democratic abolitionists were unreasonable in disapproving of that defense. I believe, moreover, that your representation, that the bill for which you charge Mr. Van Buren with voting, prohibited the transmission of "all publications touching" slavery or abolition, is not correct:—that there was no such prohibition in the bill. Besides, it is fair to state that Mr. Van Buren did not vote for the passage of the bill, but only to let it go to another reading, when it might be amended, and that his friends alledge that it would be in most cases, improper for the vice president to arrest a bill altogether, at one of the first readings, instead of giving its friends a further opportunity to remove its objectionable features.

I do not think this a justification, though it may be some palliation of the vote. Mr. Van Buren may as plausibly defend his conduct on the score of constitutional scruples, as Mr. Adams. The defense, however, is insufficient in both cases, and both, in their present position, are utterly unworthy of the support of abolition voters.

14. You say in reference to Governor Seward's speech, in which he asserted, in substance, that the whig party of New-York was "pledged" to support the abolition of slavery, and the establishment of universal suffrage—"what if every word of it is not true. *It is his opinion*, and it may be, that his opinion may have some tendency to make itself true."

In giving Governor Seward credit for *sincerity* in his assertion, as you do, by saying that "it is his opinion," I think you carry charity to an extravagant pitch. I think it utterly unreasonable to believe, for a moment, that Governor Seward did not know that the statement thus made by him was wide from the truth. If anything were wanted to strengthen this view, it might be found in a letter from Governor Seward, since published, in which he avows that it was on his *own recommendation* that the delegates of the whig party in New-York were recently instructed to support the nomination of Henry Clay as the first choice of the party. The Emancipator I think, used to puff both Seward and John Q. Adams as opponents of Henry Clay—subsequent events have proved that the editor was duped, or that the men have changed, as such characters will, to suit circumstances.

When a democrat alledges that his party is friendly to equal rights and universal liberty, the Standard and the abolition prints come down on him with charges of gross inconsistency and *hypocrisy*. But when a prominent whig says a like thing of his party, he is first lauded for his "*noble sentiments*," and afterwards coolly excused, on the ground that "*it is his opinion!*"

You ask, where is the proof that whiggism is with you paramount to abolitionism? I willingly admit that you do not intend that it should be so, but I must think that in your practical course, and its tendency on the minds of readers, it really is so.

Witness your assaults on the character of Thomas Jefferson; your insinuation, without a tittle of evidence, or any probability in the character of the man, that General Jackson was guilty of the meanness and perjury of giving General Gaines two sets of instructions, one to be observed, and the other to be sent to Congress as the genuine ones, so as to deceive that body and the people: your constant palliations of such men as Clay and Webster: your recommending, continually, the support of whigs by name, who do not go thoroughly for abolition, and never thus recommending the support of any democrat whatever: your constant use of precisely the same arguments, or alledged facts, to which whig politicians always resort, to induce abolitionists to support their party indiscriminately, and this unaccompanied by any clear explanation of the principle on which you would have abolitionists regulate their votess, though you oppose those adopted by the American society. You condemn the liberty party, the democratic party, and the scattering system; but the support of the whig ticket you have not very explicitly condemned.

Your repetition of anonymous tales about anonymous democrats at Ellicottville and Northampton, acting the hypocrite to lead innocent whigs off from the support of the whig ticket, is of a piece with the rest.

There are in your article, two personal allusions to myself. If I understood them rightly, both the insinuated facts, as to my former course, and the inferences implied, are inconsistent with what is really the case. If you choose to be more explicit, I will be so.

Yours respectfully, T. E.

P. S. I may add, that the

nothing in the document which called for the printing of an extra number. We did not say there was. We only gave the votes upon that motion. We willingly leave abolitionists and all freemen to judge whether imprisoning innocent men, doing their duty under the American flag, within the ports of the United States, without the pretense of any crime, and scourging or selling them for ninety-nine years, is a matter worth any extra printing!

3. That we stated that the democratic legislature of Maine voted not to print a report against slavery in the District of Columbia, and the admission of new slave States. Our correspondent passes over silently many more and much graver things than he attempts to answer. Is this candid? Does it look like contending for truth, or for victory? If the latter, we hope soon to be excused from further controversy. We said that a majority of democrats on the committee reported against any action, and that the minority made a report in favor of action, and that the democratic majority in the House refused to print that report. The first part of the allegation he does not notice; and as to the last, he *supposes* that the question was on printing "an extra number." Not so; it was on printing the *usual* number. Having thus omitted and supposed things to his liking, he defends the rest by *charging John Quincy Adams* with opposition to the extermination of slavery in the District of Columbia. Go on, friend; thy evasions shall not exceed our patience. We have never defended, but uniformly condemned Mr. Adams's position on this subject. But does our correspondent himself think the constitutional scruples of Mr. Adams a valid excuse for democrats of Maine, who pretend to no such scruples? But then we have not arraigned the minority for not bringing the House to a vote on the merits of the report, after being put down on the question of printing! The object of all questions is either to carry a measure, or to ascertain how parties are affected towards it. The latter they had obtained, the former they could not obtain. But why are we called upon to defend the whigs? We have not undertaken that office. Many of their acts cannot be defended.—We are answerable neither for their sins of omission nor commission. To the residue of the third, and to the whole of the fourth objections, we defer our answers until our correspondent shall state the questions decided, and the votes of the respective parties upon them.

5. That we stated that the legislatures of Massachusetts and Vermont, and their delegations in Congress, "had acted *uniformly* in opposition to slavery." This proposition we agree was too broad. We ask leave to amend, by substituting the word generally for "uniformly." We will never justify the senators of either State, in Congress, either for what they have done, or omitted to do. No one can feel a deeper regret or indignation than we, at the tame submission of those senators to the peculiarly mean and shameless violation in that body of the right of petition, and to the threats of hanging their constituents without law, and without the charge of a crime. For these things, mainly, we have refused to vote for John Davis, though on many accounts extremely desirous of supporting him. Mr. Webster's offenses in Virginia are charged upon us! Can there be a stronger proof that party prejudice has impaired the memory as well as blinded the eyes of our correspondent? Who, in all this land, has exposed those offenses more faithfully than we?

On the subject of the Latimer petition, our correspondent must specify. We observe, however, that what was well done in that behalf, is set down to the credit of the democratic majority; and what was improperly omitted, is charged to the whig minority. Give us the votes. Even the good that Massachusetts has done, is made the subject of accusation. Her votes against slavery in the District of Columbia were "merely hypocritical," and "designed to catch abolition votes." It is strange that their opponents never thought it worth their while "to catch abolition votes!" Is it by such wholesale and gratuitous surmises, that our correspondent expects to do away the array of recorded *facts*, which we brought out, though not half of what we might have brought?

[To be continued.]

REMINISCENCES OF TRAVEL.

LETTER II.

My Dear Friend,—There was in the House of Representatives, a Mr. Mitchell, of South Carolina, a man much given to ebriety, but reputed to possess rare talents. He was less sectional than southern members usually are; and I infer from this, that he was from one of the upper, or *farming* districts of his State though I know nothing of the fact. At that time the election of the successor to President Monroe, was the principal topic in the congressional circles. Mr. Mitchell, in a private conversation, observed that "Mr. Adams would undoubtedly be elected, *if he knew how to play his cards.*" I answered, "I should hope he never would be, if he did." This sentiment will probably seem visionary. There are few right sentiments, which have not, at some time or other, seemed so. But is it anything more than a faithful application of the admirable declaration of Mr. Lowndes, which has certainly commanded the warm and unanimous assent of the American people? I could wish to see it established as an axiom of republican morality, that by the very fact of *playing a game* for office, a man is disqualified for it; and will neglect his duties, abuse his trust, and disgrace his country, if he obtains it. Had this been an *operative* principle with the people and government of the United States, how different would have been our domestic and social condition; how differently would our example have told upon the fortunes of our race! To take real and unobtrusive merit from the highest or the humblest walks of private life, and invest it with the extensive confidence, usefulness, and social influence, which high station can impart, is the most beautiful prerogative of power. It is to co-operate with the providence of God. It is to do, far more than priests and councils can, "His will on earth as it is done in Heaven." A case of the kind forms the most popular episode in the history of Alexander's campaigns; and others like it, about all that excites youthful enthusiasm in the reading of Roman history. Without this high moral tone, I do not believe that a *republican* government can stand; or that it would be to the honor of the moral government of God, or for the happiness and improvement of man, that it should. Let this picture be reversed, and the fearful anathema of the poet will suit the case as well as it did that of Richard:

"Earth gapes, hell burns, fiends roar, saints pray,
To have him suddenly conveyed from hence."

In the year 1821, Mr. Monroe declared to an old friend, that in his opinion, ours was the most corrupt government on earth. He had become acquainted on the spot, with the principal ones of the old world, and this opinion was the result of all his experience and observation. On being asked the reason, he replied, "*the corrupting influence of office seeking.* If," said he, "you had seen as much of the intrigue and corruption of office seekers, as I have, you would be of my mind." The prejudices of education, and the bias of interest, did not permit the Virginian to penetrate beneath the surface of the subject, or he would have seen that the real cause of this frightful and sudden degeneracy is "the *white* slave-trade," or the purchasing of support for slavery by prostituting to the use of base men the honors and emoluments of the country.

I have never seen a man who expressed on all occasions, such scorn and contempt of office-seekers, as John Randolph. "Dirty dogs," I once heard him say, "dirty dogs, sir, who eat dirty bread, and dirty pudding." Nevertheless, there was no southern statesman more addicted to the system of purchasing support for slavery by means of the federal patronage, than he. Personally, he regarded the kind of northern men which this system throws up, with an abhorrence, which his fertile imagination, and ready memory could not furnish language and imagery degrading enough to depict. Blacklegs playing by moonlight, and stealing their money, were respectable in comparison with them. *White slaves* in the North, by whom, and not by our black slaves in the South, we govern the country. I have been informed that Randolph, for many years, kept up a correspondence with a well-known political editor in New Hampshire, and with another scarcely less known in Boston. And yet no man, if I may judge from his conversation and bearing in private, had a truer respect for the really great men of the North, than he. He was a strange compound of meanness and nobleness, benevolence, and black malignity; of prejudice and liberality, political fraud, and personal frankness, of fanaticism and fun. His statements, both in public and private, were apt to be of the loosest kind. There was a long time I believe, an open question of veracity betwixt him and a distinguished northern statesman. The brilliant sarcasm of Sheridan, that his opponent got his metaphors from his memory, and from imagination, his facts, was applied, though not of course with entire justice, to Mr. Randolph. On the occasion of the death of William Pinckney, who was a senator at the time, Randolph rose in the house, and spoke of the long and tender friendship which had subsisted between them, of the precious conversations which he should never forget, "while memory held its seat in his brain." During his illness, said he, I, as often as the morning dawned, dragged my feeble limbs to his door to inquire after him. In point of fact, Mr. Randolph had, as I was informed, been on quite unfriendly terms with Mr. Pinckney for several years, and I know that he was never at Pinckney's lodgings during his sickness.

Mr. Randolph often made allusions, sometimes in a solemn and mournful strain, to slavery. The extreme difficulty of a Virginia planter's making the two ends meet, was much dwelt upon by him, both in public and private. His saying, that instead of the masters' advertising their slaves, the slaves would soon advertise their masters, as runaways, is well known. I once heard him say, "Our slaves are burdensome to our pockets; would to God they were not to our consciences." He assisted to form the Colonization Society, assigning as a reason, that it would make slave property more secure. He died crying, "Remorse! remorse!" and emancipating his slaves.

Randolph's writings have not met with peculiar favor. I think they must seem very meagre to all who have ever enjoyed the varied instruction, the polished wit, and felicitous allusions of his rich conversation.

One, whom I knew, from the North, a good schoolmaster, but a rather prurient man, asked him some question at a horse-race in Virginia. It was in the presence of a group of gentlemen. Randolph drew himself up, and with a withering austerity, said, "I don't respond to strangers." To those who pleased him, and whom he respected for character, or admired for talent, provided it did not excite his jealousy, he was the high-bred, refined, and complaisant gentleman. For his honesty and independence in refusing, as chairman of "the ways and means," to lend himself to the scheme of smuggling through the House an appropriation of three millions, upon a hint of the president, conveyed through Barnabas Bidwell, I have always respected him. In debate, he resembled the Arab cavalry, with their keen cimeters. He was terrible in a sudden onset, but not formidable in a pitched battle. He seldom argued; but he hit with happy comparisons, and illustrated with unequaled point from stores of history, poetry, and anecdote. He was a great master of language, and it fidgeted him to hear it mispronounced or misapplied. On the day of his death, Dr. Parish, his physician, read to him several times from the Bible, and pronounced the word perseverence, perséverance. Randolph corrected him two or three times; but when the mistake was still repeated, he lost his patience, and cried, "D—n you, doctor! persevé—rance."

Many will be surprised that an acknowledged master of the *purest* English, should have uttered, at such a moment, so bad a specimen. Allowance is to be made for the usage among southern gentlemen. And when Captain Tyler, Mr. Botts, Mr. Upshur, Gov. Gilmer, and Mr. Wise, swear "right hard" at each other in their quarrels and their convivialities, and all of them at us for our anti-Texan obduracy, they ought to be judged with a degree of indulgence, to which we of Pilgrim and Quaker origin would have no claim.—D. L. C.

HORACE DRESSER'S REPLY TO JOHN JAY.

We have received a lengthy replication to Mr. Jay's answer of the charge preferred at the liberty convention. We copy the material part:

In a certain slave case, which came up last year in the city of New-York, on *habeas corpus* before Hon. Thomas J. Oakley, one of the justices of the superior court, before whom the undersigned made the habeas corpus returnable, the son had not only rejected and cast away from his office for prudential reasons, of a family nature, on the side of his wife, after having entertained the same in his office long enough to prepare the petition and writ, except the filling up of the blanks for the name of the slave woman, and the person restraining her of her liberty, names to him at the time unknown—but afterwards, when the writ had been served, and the slave woman brought before the judge, came himself into chambers in company with the party opposed to the petition, and remained there with that party in private conversation in retired parts of the room, during the stay of the parties litigant before the judge, and in the whole proceeding standing aloof from the petitioner and his counsel, and often telling the other party, in low tones and whispers, what to do or say. "*He that is not for me, is against me.*"

SOMETHING NEW.

On our first page to-day will be found an incendiary address, issued in the very heart of slave-land! It is well worth reading. It will be seen that the same partial and oppressive legislation of which the free States have been remorselessly made victims, is practised by the slaveholding oligarchy in respect to the non-slaveholding farmers and mechanics of their own State. We shall expect to hear further from those who have issued this address. If they have the spirit appropriate to true and resolute reformers, it will encourage them to know that they are regarded as working for mankind as well as for their State. We observe that no name or *place* appears on the sheet in a pamphlet form which contains this address. The Lynch law, and "the association" of South Carolina, have left the press no liberty but to speak anonymously. "O, how miserable is the condition of slavery, where men may not think freely, and freely speak what they think."

The last Liberator contains the following:

The Anti-Slavery Standard.—In the last number of the Standard, Mr. Child publishes the correspondence which took place between himself and a portion of the Executive Committee of the American Anti-Slavery Society, relative to his becoming the editor of that paper. In their letter to him, they state, that at the last annual meeting of the society, "the most inflexible determination was universally expressed, never to permit the Standard to be managed or modified in the slightest degree, in such a way as to give pleasure either to whig, democratic, or liberty party leaders; to seceders from the American Society, or to half-way abolitionists. Especially from our official paper must all effort be banished to make out a good cause for either political party. Justice to the slave requires the condemnation of both; and the columns of the Standard are too precious to be given to the trifling task of demonstrating a grain of wheat in two bushels of chaff."

Mr. Child, in his reply, after stating that he must occupy the editorial chair of the Standard, if at all, in full freedom to speak on all subjects connected with the anti-slavery enterprise, as his conscience and judgment might dictate, adds:

"I have for several years voted for a thorough loco candidate, in this county, whom I knew, also, to be a thorough abolitionist, in preference to his whig adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or giving scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis; and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, 'a colored man,' for lieutenant-governor! Nevertheless, I have not, and do not think I ever shall, 'come out' of the political party which I deem the least exceptionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them."

Is this an indication that Mr. Child is a whig partisan, or a "Clay advocate"? When he says that he does not deem it to be his duty to leave the whig party, he does not mean that he will give his vote for the party nominations, *excepting they are thoroughly anti-slavery*; for, with him, anti-slavery is number one. We have unbounded confidence in his honest determination to sacrifice all party predilections on the altar of humanity; but we think he has not done justice to his own views, on this subject, since he became editor of the Standard.

Mr. Garrison will oblige us by specifying our shortcomings. He cannot do us a greater favor.

LECTURES IN PENNSYLVANIA.

We are glad to hear that our "Hundred Convention" lecturers are doing a good work in Pennsylvania. A letter from Bradburn, dated Harrisburg, November 11th, says:

"We had a grand meeting last evening. The spacious court-house in which it was held, was well filled, and a more attentive audience it was never my fortune to address. Our friends here say, it was the greatest triumph anti-slavery ever had in Harrisburg. The audience, they say, was at least four or five times larger than any other ever collected in the place to hear abolition discussed."

Anti-Slavery Items.

At a meeting of the synods of New-York and New Jersey, October 17th, the communication from the committee of bills and overtures, on the subject of slavery, was taken up, and after some discussion, was placed with the memorials on the same subject in the hands of Drs. Mason and Patton, and Mr. Lambert, elder, to report thereon at the next annual meeting.

Six or seven runaway slaves, from Florida, arrived here, some three weeks since, having stolen a boat in which to make their escape. The next day after reporting themselves to the police, one of them was arrested for stealing.—*Nassau Cor. Jour. Com.*

[The man that would call the taking of the *boat*, theft, would be very likely to *lie* about the other case.]

A Hon. *David L. Morrell*, former governor of New Hampshire, and Senator in Congress, is writing in palliation of slavery. Sorry business for his old age. He thinks it "not a *damning* sin." But all *known* sin, all conscious sin *is* damning. In the following sentence, he shows some remains of the old spirit of '76:

"I claim neither the Old Testament, nor New, nor any other book, to sanction slavery in the United States."

Another Insurrection in Cuba.—From a letter dated at Havana, November 8, and published in the Journal of Commerce. We extract the following:

Yesterday at 4 A. M. an express arrived from Matanzas, which brought the news of the rising of the slaves on several of the plantations. They were, however, immediately put down, and fifty of them killed, and seventy-six taken prisoners, whilst others hung themselves, rather than be taken by the authorities. I did not learn the number of whites that were killed, if any.

Runaway Returned.—The Hannibal Journal says that the slave of Mr. T. K. Collins, of that place, has returned to him from Canada. He found his situation in that province much more distressing than slavery in Missouri, and was forced to labor harder for the *promise* of money, than he could earn it over and above his regular duties under his master.—*St. Louis Republican.*

Many persons are recorded in the annals of criminal jurisprudence in Great Britain, and some in the United States, who have committed crimes for the purpose of being sent to prison or Botany Bay.

The Philadelphia Inquirer mentions the case of a woman who was a slave in Virginia until the age of 30, when, by the fruits of patient and untiring industry, she purchased her freedom. She is now between 40 and 50. Her husband and three children are now slaves, owned by Bushrod Taylor, esq. of Winchester, Va. who is willing to release them on the payment of between eight and nine hundred dollars. The woman has paid $300 already on their account, and wants a little more than $500 to procure their freedom. She is an intelligent woman, of good character and habits, and speaks highly of Mr. Taylor. She is now in Philadelphia, and an appeal is made in her behalf. Of course it will not be in vain.

Trial for whipping a Slave to death.—An individual named Lamb, was tried last week in Charleston, S. C. for whipping a negro to death. It was fully proven in evidence that he gave four hundred and fifty lashes, well laid on, in the space of about twenty-four hours, from the effects of which the slave soon after died. The jury found him "not guilty."

[We have inserted a paragraph on this case before, but not with any details of the cruelty.]

During the last week, we have seen large droves of negroes passing through this place to Louisiana—a novel sight—one which we have not witnessed for many years. The first, a gang of 52, belonging to Mr. Newton Boley, from Charlestown, Jefferson county, Va.; the other, numbering some 60 or 70, from Richmond.—*Raymond (Miss.) Farmer.*

The Mobile Herald, of the 28th ult. says: Last evening we learned that rumors were afloat in the city, to the effect that a woman who had died the night previous, and was buried yesterday, was thought to have met her end by foul means.

An anti-slavery tract society has been formed in New England with Mr. Burritt, the learned blacksmith, for an editorial correspondent. It proposes to issue during the year, 52 different tracts written by fifty-two different men of the highest talents that can be secured. Auxiliaries are to be formed in every town in the Union where it will be permitted, and depots of the tracts established in various seetions, for gratuitous distribution. Number 1 is to be issued next month, and to contain all of Longfellow's poems on slavery.

GENERAL INTELLIGENCE.

Foreign.

[*By the steamer Caledonia, from Liverpool, Nov.* 3.]

GREAT BRITAIN.

The Acadia reached the Mersey, on the 29th of October, in *ten days and nine hours*, from Halifax, having made the shortest passage yet known.

The London election to parliament, has terminated in favor of Mr. Pattison, the free trade candidate, who in a vote of 13,899, had a majority of 165 over Mr. Baring.

Twelve farm houses had been destroyed in Denbighshire, in one night, by the Rebeccas. The trial of some of these insurgents, has been commenced by special commission. One had been convicted, and sentenced to twenty years transportation.

The celebrated Rev. Sydney Smith is out upon American *repudiation*, in his usual using-up style.

The chartist convention at Birmingham, have started the project of purchasing 1000 acres of land, at the cost of $484,000, to be divided unto small lots. If entailments were removed, and land left free to change hands, such purchases might work a peaceful revolution in Great Britain, and the wickedest traces of the feudal usurpation be effaced without injustice or convulsion.

Several of the continental papers persist in the assertion, that a congress of the five great powers, will be held forthwith, in some town in Germany, for the purpose of discussing the affairs of Spain.

IRELAND.

The court of Queen's Bench, opened at Dublin, on the 2d November, for the trial of O'Connell, and his coadjutors. The grand jury consisted of a large majority of tories, and there was no doubt that true bills would be returned. The information, covering *thirty-three* skins of parchment, was read. There seems to have been a question in the court, whether to proceed by information or indictment.

The repealers are in outward quiet, but it is said that the cause has lost nothing of its real energy and animation, but the reverse. We judge from the spirit of the papers, that the Clontarf business is considered, as Talleyrand said, to be "worse than a moral offense—a political blunder." The repeal coffers are stuffed with "rint." The rumor was gaining ground at Dublin, that Sir R. Peel was meditating some comprehensive scheme of policy in relation to Irish grievances. This indicates that he is the wise statesman that he has been reputed to be. An official report is in process of preparation, showing in tabular form the revenues of the Church *establishment* in Ireland, specifying the income of every incumbent, the number of *Protestant* parishioners, and whether there is a church in the parish. This certainly looks well; for if the intolerable nuisance of a vast, rich, and exacting church establishment, without parishioners, can be abated, the *greatest* Irish grievance will be done away. An excellent address had been issued to the people by Mr. O'Connell, which, we regret, is too late for present insertion. It begins thus:

"TO THE PEOPLE OF IRELAND.
Merrion Square, 20th October.

"The nations have fallen, but thou still art young,
Thy star is but rising, whilst others have set;
And though slavery's cloud o'er thy morning hath hung,
The full noon of freedom shall beam round thee yet."

"Beloved fellow-countrymen—We are engaged in the most noble experiment that ever was made by man or nation—the endeavoring to obtain the restoration of political franchises and rights, of which we have been iniquitously despoiled, and the achieving of that restoration by means purely and entirely peaceable and legal. This is my great experiment."

SPAIN.

A movement in favor of Espartero had been made at Vigo, in Galicia, but the particulars were not known. *Seven thousand* women of Barcelona entered the citadel (still held by the provisional government, though the city is in revolt,) on leave to sell provisions and clothing. When in, they attacked the troops, scratching and disarming many of the soldiers, whose guns they threw into the ditch. Two or three cannon were fired, and some volleys of musketry, *over them*, and they fled. The insurgents of Barcelona had made an attempt to take the citadel by assault, and fort Montjuich by escalade. Prim had made an unsuccessful attack upon Gerona, another insurgent city. *Almeria* (a city of Grenada, containing about 10,000 inhabitants) had pronounced for the re revolution, and another attempt had been made in the city of Grenada.

Some fighting took place. Upon the whole, confusion is getting worse confounded in this ill-fated country.

GREECE.

Coletti and Mavrocordato, have been recalled to Athens, to take part in the government. Gen. Collocotroni, aid-de-camp of King Otho, and known for inveterate hostility to a constitutional regime, had attempted a counter revolution. He endeavored to seduce the troops. The plot was discovered. The king disclaimed all participation or knowledge; but he was reluctant to surrender Colocotroni to justice. He was however, surrendered, but proceeded against leniently. His sentence was banishment. The people were indignant, and the culprit was near being torn to pieces. He and the late minister of justice, notorious for his maladministration, were with difficulty saved and packed off. The king's disclaimer, and strong-expressed horror of the attempt to violate and subvert the new constitution, had tranquilized the people, but he was well watched, and in case of any new evidence of treachery, would be deported, to save him from a worse fate.

INDIA.

There were many rumors respecting affairs of Affghanistan. Dost Mahommed is said to be ruling with a terrible energy; many having fallen victims to his tyranny. The son of Sujah was a prisoner at Condahauy.

There were reports of friendly negotiations carried on by the Dost with the Persians, at Herat, and with the king of Bokhara; but they are very doubtful.

An extensive association, of twenty-five years standing, for robbing boats and vessels, and for smuggling, had been discovered in Bombay. They were supposed to be connected with pirates and murderers, who have infested those parts.

ITALY.

In *Italy*, dissatisfaction with the government, is still exhibited by the people. It is thought that a crisis is approaching. Indeed, a letter from Trieste, published at Paris, says that a strong body of Austrian troops, actually had advanced to the Roman frontier; while a French fleet was looked for at Ancona, to balance the Austrian intervention. In the meantime, the Papal government is indiscreet enough to enforce oppressive financial measures; venturing on money-oppression, which makes politics intelligible to all classes.

FRANCE.

According to the French papers, 3000 persons, with their families, amounting altogether, to about 15,000 individuals, have emigrated from France to Algeria, since the 1st of January.

The cotton market is dull, and the prospect not favorable. This market depends on that of Liverpool.

MONTE VIDEO.

This city is now blockaded by Admiral Brown, of the Buenos Ayrean navy. A vessel under American colors, called the Herald, had been seized by him, and sent in for condemnation.

HAYTI.

Our news is to November 1. All the electors of President had been chosen, and the election was to be made this month. Business dull, but expected to look up on the accession of a President.

MEXICO.

The effect of the decree, closing certain custom-houses on the frontier, is not to stop the overland trade as was supposed. The Texan commissioners had arrived at Matamoras, and were to meet the Mexicans immediately. It is intimated that the real cause of the difficulty made by the British minister is the late high tariff! By a late decree, the Spanish priests are permitted to return.

General Items.

Mr. Adams has had a most remarkable and gratifying progress in the West. We shall publish some of the admirable addresses. Wherever he arrived or touched, whatever the time of day or night, there was a rush from town and country to meet him; and most of all, apparently, in Kentucky. Truly this is glorious. It honors the age. Military eclat is at last eclipsed. There is no mistaking such signs as this and those now exhibited in Ireland.

Robberies.—For the first time in our whole lives, we have of late laid down at night with a feeling of insecurity. Robberies are now committed with such adroitness and audacity, that locks and bolts are no more security than straws. The house of Isaac T. Hopper, (our residence,) was entered on Saturday night, and coats, hats, and other articles taken from the lower part. Our friend's valuables, of which, luckily, he is not embarrassed with a very great store, had, by the prudence of his good wife, been conveyed to their chamber. A house on the opposite side of the street, (Grand,) was robbed a few nights since. We hear of other cases too numerous to be mentioned. Albany fares as ill as New-York.

An Unusual Occurrence.—Lately, in Canada, a regiment was ordered to the West Indies, well known to be a disagreeable and dangerous station for the army. Many of the soldiers had married in Canada, and sepration from their wives and children seemed inevitable and the apprehension caused the deepest distress. In this state of things, about 200 soldiers of other regiments stepped out, and generously offered to take the place of their comrades, and restore happiness to their families.

Quarrels in the Churches.—A vehement contest is going on between the Roman Catholic clergy and laity, at New Orleans. The speech of John Duer against the Episcopal pretensions, delivered at the late general assembly in this city is published.

Encouraging.—The authorities of Philadelphia have called upon the citizens to divide themselves into a police force to put down the riots among the firemen. The police committee have been authorized to call out the National Guards if necessary. A total re-organization of the fire department is also recommended.

The grand jury have presented several fire companies as nuisances.

There is an extraordinary and terrible story of a *shower* of flesh and blood in Union District S. C. The fact is attested by a Mr. L. M. Davis. It occurred about the last of October.

Singular Confession.—A Prussian named *Jacobi*, has been arrested at Philadelphia on his voluntary confession of having, with an accomplice, whose name he refuses to give, murdered the *Parke* and *Castner* family at Warren, New Jersey. Some surmise that it is a trick to get the *reward*, but we can't see through that.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$346
347	Samuel Sellers, Pennsylvania,	1
348	Graceanna Lewis, "	1
349	Elizabeth Meredith, "	1
350	W. F. "	1
351	James Sellers, "	1
352	C. Roath, Boston,	1

TREASURER'S RECEIPTS

For the week ending 11th mo. (Nov.) 18th, 1843.

Received for the Standard—The following persons have each paid $2: Samuel A. Tillinghast, Natick, R. I.; Israel Jenkins, Mt. Pleasant, Ohio; C. Roath, Boston; Asa H. Brown, Andover, Mass.; George Daken, Oakland, Ohio; Horace Nye, Putnam, Ohio; Wm. Palmer, Flushing, Ohio; Elizabeth Newport, Colerain, Ohio; David Updegraff, Mt. Pleasant, Ohio; Hannah Waterman, do.; John W. Mathews, do.—Total, $22.

Mrs. Atkinson, Brooklyn, L. I. 50 cts.; O. S. Chapin, Renales Basin, N. Y. $1; Titus F. Bryant, do. $1; Ethan Fenn, do. $1; H. H. Corbin, do. $1; Charles Hinckley, Plainfield Ct. $1; Joseph Fell, Buckingham, Pa. $1; Charles Thompson, Poughkeepsie, $4; J. Parker, Preble, N. Y. $1.50; John Ferguson, North Castle, N. Y. 50 cts. The following persons, Newville, Herkimer co. N. Y. have each paid $1.50: John Spoor, Wm. Walter, David Schuyler, John Shults and A. Decker, Ralph Simms, Simms & Roorback, Robert Ward. Capt. Charles Turner, Milton, Mass. $1; Jarvis Lincoln, Hingham, Mass. $30; Henry Badger, Milford, Ohio, $1; Mary B. Swayne, Leatherwood, Ohio, $3; Rebecca Trimble, Pennsylvania, $1.—Total, $59.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

O'CONNELL'S ADDRESS.

For sale at the Anti-Slavery Office, Philadelphia, *O'Connell's letter to the Cincinnati Repealers; complete* in pamphlet form. Price two cents per single copy, twenty cents per dozen. This is O'Connell's last and best address on the subject of American slavery, and one of the best pamphlets for anti-slavery circulation ever published. Every abolitionist ought to supply himself with a quantity for distribution.

To the Friends of Universal Inquiry and Reform, in Eastern Pennsylvania.

Dear friends,—After mature deliberation, we have concluded to issue a call for one or more conventions, to be held in Philadelphia and its vicinity, early in December, for the discussion of questions of universal interest to humanity.

A preliminary meeting to make arrangements for them will be held on Sunday evening, the 3d of December, 7o'clock, at the house of E. James, 380 Girard Row, High street.

At these conventions, our friends, J. A. Collins, of Boston, J. Orvis, of Ohio, and Mrs. Rose, of New-York, are confidently expected to cheer us by their presence—to strengthen our hands and our hearts by their zeal in the cause,—and acquaintance with the subject,—a subject which commends itself to the earnest attention of all the true-hearted friends of humanity. There is also some prospect of those able advocates of the cause, J. C. Wattles, of Ohio, N. H. Whiting, of Massachusetts, and Jacob Ferris, of New-York, being in attendance.

The hope that the friends of the cause in Eastern Pennsylvania will interest themselves in regard to these conventions, in making arrangements for them—in attending themselves, and also in inducing others in their respective neighborhoods, and all those with whom they have influence, to attend them.

Philadelphia, Nov. 14, 1843. { S. SELLERS, Jun. B. C. BACON, B. S. JONES,

PHILADELPHIA FEMALE A. S. SOCIETY.

The members of this society are requested to call at the Anti-Slavery Office, No. 31 North Fifth street, and obtain memorials to Congress and to the State Legislature for circulation. Let the work of soliciting subscribers be promptly commenced.

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next, at* 10 *o'clock*, in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.

JAMES S. GIBBONS, *Chairman.*

Daniel Neall, Robert Purvir, E. M. Davis, } *Committee of Arrangement.*

IMPORTANT MEETING.

The annual meeting of the (Central) New-York State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Utica, on the 19th and 20th of December. Friends from Massachusetts and other places are expected to be present, and an earnest invitation has been extended to those able advocates of our cause, the Hutchinsons. Questions of the utmost importance, and courses of action of the deepest moment, now present themselves for discussion and for choice.

☞ Let all friends of the cause and the American Society make exertions to attend.

For Executive Committee:

S. LIGHTBODY, *Chairman.*

Wm. C. Rogers, *Sec'y.*

WESTERN NEW-YORK MEETINGS.

The annual meeting of the New-York (Western) State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Rochester, on the 12th and 13th of December. Meetings of an interest corresponding to the great importance of the moment to the success of the anti-slavery cause, are anticipated. It is hoped that Messrs. Hutchinson will be present.

J. C. HATHAWAY, *Cor. Sec'y.*

THE ABOLITIONISTS OF PHILADELPHIA

Will see in another column that the executive committee have taken the liberty of proffering their hospitality to such persons as may come from a distance to attend the decade meeting, on the fourth of December. This is a liberty, we are confident, which they will not only excuse, but fully justify; and no rite of hospitality, we are sure, will be wanting on their part, to make the visit of our friends as agreeable as possible. Our friends will please call at the anti-slavery office as early as possible, and leave word how many guests they can entertain, and the number and location of their houses.

On behalf of the committee,

J. M. M'KIM.

CONVENTIONS IN PENNSYLVANIA.

Bradburn, Douglass, and White, are to be at West Chester on the 25th instant; at Willistown on the 26th; at Radnor on the 27th; and at Norristown on the 29th.

Munroe, Gay, and Remond, are to be at Kennett on the 26th and 27th; at Marsh on the 29th; and Upper Darby on the 30th.

Have our friends in these places all things in readiness? Place fixed upon—hand-bills posted, &c. &c. If not, no time is to be lost.

Ought there not to be a meeting at or near Phœnixville, for Bradburn & Co. on the 30th, instead of having a second day's meeting at Norristown? Some of our friends there will please answer. Direct to

J. M. M'KIM.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of this society will be held at Friends school house, in Attleborough, on 7th day, the 25th instant, at 1 o'clock, P. M. Abolitionists are requested to come prepared to discuss and arrange the preliminaries of a convention in Newtown, soon after the anniversary on the 4th of next month, to be addressed by Bradburn, Douglas, and White.

The public are respectfully invited to attend,

WM. BURGESS, Secretary.

Attleborough, 11 mo. 13th, 1843.

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Bush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fish, Catharine A. Fish, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fish.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of an

Poetry.

LIFE.

BY WILLIAM CULLEN BRYANT.

Oh life! I breathe thee in the breeze
I feel thee bounding in my veins,
I see thee in these stretching trees,
These flowers, this still rock's mossy stains.

This stream of odors flowing by
From clover-field and clumps of pine,
This music, thrilling all the sky,
From all the morning birds, are thine.

Thou fillest with joy this little one,
That leaps and shouts beside me here,
Where Isar's clay-white rivulets run
Through the dark woods like frighted deer.

Ah! must thy mighty breath, that wakes
Insect and bird, and flower and tree,
From the low trodden dust, and makes
Their daily gladness, pass from me—

Pass, pulse by pulse, till o'er the ground
These limbs, now strong, shall creep with pain,
And this fair world of sight and sound
Seem fading into night again?

The things, oh Life! thou quickenest, all
Strive upwards towards the broad bright sky,
Upward and outward, and they fall
Back to earth's bosom when they die.

All that have borne the touch of death,
All that shall live, lie mingled there,
Beneath that veil of bloom and breath,
That living zone 'twixt earth and air.

There lies my chamber, dark and still,
The atoms trampled by my feet,
There wait, to take the place I fill
In the sweet air and sunshine sweet.

Well, I have had my turn, have been
Raised from the darkness of the clod,
And for a glorious moment seen
The brightness of the skirts of God.

And knew the light within my breast,
Though wavering oftentimes and dim,
The power, the will, that never rest,
And cannot die, were all from him.

Dear child! I know that thou wilt grieve,
To see me taken from thy love,
Wilt seek my grave at Sabbath eve,
And weep, and scatter flowers above.

Thy little heart will soon be healed,
And being shall be bliss, till thou
To younger forms of life must yield,
The place thou fill'st with beauty now.

When we descend to dust again,
Where will the final dwelling be,
Of thought and all its memories then,
My love for thee, and thine for me?

TO CANOVA'S STATUE OF THE DANCING GIRL.

BY T. K. HERVEY.

The earth seems all too dull and dark,
For one so glad and bright;—
Why canst not thou, with yonder lark,
Go dancing into light?
Thy bird-like heart, in joyous beat,
Flings sighs like music round,
And the glancing of thy sandalled feet
Makes rainbows on the ground!
Thou float'st, as light as thou wouldst flee
Away,—like all bright things,—
For youth is melody to thee,
And hope and joy are wings!
But yonder lark must hush his lay,
However well he sing,—
He cannot dance the livelong day,
Upon a mortal wing!
And so the young and bounding heart,
Within that joyous breast,
Must lay its wings, at times, apart,
And fold itself to rest!
And thus it is such lovely things,
Though plumed as if for heaven,—
In search of earthly rests and springs,
Come back to us at even;
And the winged bird and the happy heart,
Do not, at once, from earth depart!
That, still, their haunts and homes are there;
They are but *pilgrims* of the air.

THE PAST.

BY BARRY CORNWALL.

The common field, this little brook—
What is there hidden in these two,
That I so often on them look,
Oftener than on the heavens blue?
No beauty lies upon the field;
Small music doth the river yield;
And yet I look, and look again,
With something of a pleasant pain.

'T is thirty—*can't* be thirty years,
Since last I stood upon this plank,
Which o'er the brook its figure rears,
And watched the pebbles as they sank?
How white the stream! I still remember
Its margin glassed by hoar December,
And how the sun fell on the snow:
Ah! *can* it be so long ago?

It cometh back;—so blithe, so bright,
It hurries to my eager ken,
As though but one short winter's night
Had darkened o'er the world since then.
It is the same clear dazzling scene;—
Perhaps the grass is scarce as green;
Perhaps the river's troubled voice
Doth not so *plainly* say—"Rejoice."

Yet Nature surely never ranges,
Ne'er quits her gay and flowery crown;
But, ever joyful, merely changes
The primrose for the thistle-down.
'T *is we* alone who, waxing old,
Look on her with an aspect cold,
Dissolve her in our burning tears,
Or clothe her with the mists of years!

Then, why should not the grass be green?
And why should not the river's song
Be merry,—as they both have been,
When I was there an urchin strong?
Ah, true—too true! I *see* the sun
Through thirty winter years hath run,
For grave eyes, mirrored in the brook,
Usurp the urchin's laughing look!

So be it! I have lost,—and won!
For, once, the past was poor to me,—
The future dim; and though the sun
Shed life and strength, and I was free,
I *felt* not—*knew* no grateful pleasure:
All seemed but as the common measure:
But now—the experienced Spirit old
Turns all the leaden past to gold!

There's not a heart however rude,
But hath some little flower,
To brighten up its solitude,
And scent the evening hour.
There's not a heart, however cast
By grief and sorrow down,
But hath some memory of the past,
To love and call its own.

Miscellany.

From the Boston Mercantile Journal.

SPONTANEOUS COMBUSTION OF THE HUMAN BODY.

Among the fearful and horrid consequences, which sometimes result from a free and constant use of ardent spirits, is combustion of the human body. The idea that the whole texture of the human frame may be so filled with alcohol, as to become inflammable, ignite, and consume, is so marvellous that the fact has been doubted, until proof of the most irrefragable nature has been produced. Professor Silliman, than whom better authority could not be cited, freely admits that such an event is not inconsistent with the laws of chemistry. He says, "The entire body having become saturated with alcohol, absorbed into all its tissues, become highly inflammable, as indicated by the vapor which reeks from the breath and lungs of a drunkard. This vapor, doubtless highly alcoholic, may take fire, and then the body slowly consume."

Dr. Good says of the wonderful malady, that examples of its existence, and of its leading to a ignition and fatal combustion, are so numerous and well authenticated, and press upon us from so many different countries and eras, that it would be absurd to withhold our assent. The effects produced are various—the combustion being sometimes partial, and sometimes complete—but in almost every instance producing dreadful death. In some cases the whole body is consumed, and nothing is left to tell the dreadful tale, but a heap of fetid ashes, and a few of the calcined bones.

A case is recorded by Fontenelle, of two women, one aged 66, and the other 90, and both immoderately addicted to the use of ardent spirits, who were destroyed in this horrid manner, while in bed together, at the same time—and the fire is supposed to have been communicated by a lighted pipe. A singular case is related by Dr. Schofield, of the province of Upper Canada, which I shall relate in his own words:

"It was the case of a young man, about twenty-five years of age; he had been an habitual drinker for many years. I saw him about 9 o'clock, on the evening on which it happened. He was then as usual, not drunk, but full of liquor. About 11 o'clock, the same evening, I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across the way from where he had been. The owner, all on a sudden, discovered an extensive light in his shop, as though the building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door, discovered a man standing erect in the midst of a widely-extended silver-colored blaze, bearing, as he described it, exactly the appearance of the wick of a candle in the midst of its own flame. He seized him by the shoulder and jerked him to the door, upon which the flame was instantly extinguished.

"There was no fire in the shop, neither was there any possibility of fire having been communicated to him by any external source. This seemed purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed, or removed on the dressing, leaving the bones and a few of the larger blood-vessels standing. The blood, nevertheless rallied about the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathesome, ill-featured and dreadful picture that was ever presented to human view—but his shrieks, his cries, and lamentations, were enough to rend a heart of adamant. He said he was suffering the torments of hell; that he was just upon its threshold, and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost."

One cannot but shudder at such an awful termination to the career of the drunkard.

An instance of spontaneous combustion is reported to have taken place at Annay, in the department of Avalon. A very fat woman, seventy-four years old, and addicted to drinking large quantities of very strong brandy, lived alone, and one evening returned home as usual—but as she did not appear among her neighbors the next morning, they knocked at the door. No answer being returned, they summoned the mayor, who ordered the door to be forced, which exposed a horrid spectacle, accompanied by an extraordinary smell. Near the chimney lay a heap of something burnt to cinders, at one end of which was a head, a neck, the upper part of a body, and one arm. At the other end, were some of the lower parts, and one leg, still retaining a very clean shoe and stocking. No other traces of fire were to be seen, except a blue flame, which played along the surface of a long train of grease, or serous liquor, which had been produced by the combustion of the body. From the state of the apartment, and comparison of circumstances, it was concluded, that previous to going to bed, for which she had evidently been making preparations, the woman had been trying to ignite some embers with her breath. The fire communicating with the body by means of her breath, combustion probably took place.

It is related in a scientific work, that a surgeon, who bled an habitually drunken person, accidentally put the blood extracted near a candle, when immediately a blue flame appeared on the surface, which he found extremely difficult to extinguish!

When we take into consideration the life-destroying effects which alcohol produces on the physical system—when we reflect that it tends to prostrate all the energies of man—reduce his strength, corrupt his blood, engender agonizing disease, and abridge life—we cannot but wonder at the obstinacy, the infatuation, the madness, which mysteriously urges civilized and Christianized men to partake of the fatal draught. * * * *

It is but natural to suppose that if man was aware of the poisonous nature of alcohol, and possessed one particle of reason, one spark of moral principle, or had any regard to his fame, to his standing in life, to his own happiness, or the happiness of others, that he would turn away with loathing and disgust from all alcoholic drinks, in any and every shape. Experience, however, furnishes a fearful tale in relation to this matter, and teaches us, inexplicable as it may seem, that man, possessing superior intelligence and all the attributes of reason, instead of shunning these poisonous drinks, because they contain within them the seeds of death, seeks them with avidity, as if they possessed the principles of life.

PURIFICATION BY CHLORIDES.

For the discovery and development of the disinfecting properties of the chlorides, we are indebted to French chemists, and particularly to Professor Labarraque, who many years ago published a valuable treatise on the subject. Recently, a more elaborate treatise has been published at Paris, by M. Lecanu, a distinguished French chemist, describing the results of some interesting experiments, made "to render wholesome the atmosphere of districts infected with fetid and poisonous emanations, to divest animal matter in a state of putrefaction of all offensive odor, and to purify objects tainted by contact with such matter." This effect results from a process, whereby the vapors or gasses, disengaged from organic substances in progress of decay, become decomposed and reduced to their original elements, completely sweet, and without action on the organs of sense.

Infectious emanations, as is well known, owe their fetid and noxious properties to a gas resulting from the combination of hydrogen and sulphur, denominated sulphureted hydrogen. These substances in their primitive state are not fetid, nor positively noxious; on the other hand, when united, they form a compound in the highest degree poisonous and fatal to human life. When, therefore, the sulphureted hydrogen is decomposed by the separation of these two principles—the one from the other—its noxious property is dispelled. This is effected by means of chlorine. The affinity which chlorine has for hydrogen, whenever it encounters the latter, whether free or in combination with other substances, causes the two instantly to combine, effecting a complete disengagement of the hydrogen from every other substance. Whenever sulphureted hydrogen comes in contact with chlorine, on the instant it ceases to exist, the hydrogen gas quitting the sulphur to unite with the chlorine, which attracts it with irresistible power, and the sulphur remaining single.

One of the experiments recorded, was made at the gut-spinning establishment of M. Milan, a manufacturer of strings for musical instruments, at Clichy. Several casks were filled with intestines, and the shop remained closed, with the atmosphere raised to a high temperature, for three or four days. At the expiration of this time, so rapidly had the putrid fermentation proceeded, that no one, not enlightened by personal experience, can imagine the offensiveness of the odor thus generated. The process of purification was supervised by M. Labarraque, and accomplished by the application of a chloride prepared under his direction. A proportion of the chloride was united with the contents of each cask, and the building afterwards fumigated with chlorine, to disengage from the atmosphere the noxious exhalations with which it was surcharged. The effect was to annul the odor completely, and to disinfect everything with which the poisonous vapor had come in contact.

During the revolution of the barricades, in July, 1830, forty-three dead bodies were temporarily deposited in the vaults of the church of St. Eustache. The circumstance was forgotten in the excitement of the occasion, and fifteen days elapsed before the fetid exhalations diffused throughout the church, recalled it to recollection. The use of chlorine obviated all the danger and inconvenience incident to their disinterment, and transportation for burial through a populous quarter of Paris, in the midst of summer.

Other experiments are detailed, which prove the efficacy of this agent to render tainted provisions as wholesome and palatable as before they had experienced any alteration.

THE POET'S DOG.

The manner in which Pope, the great English poet, was preserved by the sagacity of his dog, is truly remarkable. This animal, who was called Marquis, could never agree with a favorite servant of his master's; he constantly growled when near him, and would even show his teeth when this servant approached. Although the poet was singularly attached to this dog—who was a spaniel, of the largest species—yet, on account of his extreme neatness, which he pushed almost to excess, he would never allow him to remain in his chamber. Nevertheless, in spite of positive orders, the spaniel would frequently sneak, towards evening, into the apartment of his master, and could not be driven from it without the greatest difficulty.

One evening, having slipped very softly in, without being perceived, the animal placed himself under the bed of his master, and remained there.—Towards morning, the servant rushed hastily into the chamber of Pope. At this moment, the dog suddenly left his post and leaped on the villain, who was armed with a pistol. The poet started from his sleep; he threw open the window to call for assistance, and beheld three highwaymen, who had been introduced by his servant into the garden of his villa, for the purpose of robbing him. Disconcerted by this unforeseen accident, the robbers hesitated a moment, and then took flight. The servant, thus betrayed by the watchful dog, was sentenced to forfeit his life.

The same dog, shortly after this singular event, exhibited another proof of his remarkable instinct. Pope, reposing one afternoon in a little wood about twelve miles distant from his house, lost a watch of great value. On returning home, the poet wished to know the hour, and found his watch was not in his fob. Two or three hours had elapsed, and a violent storm was just commencing.

The poet called his dog, and making a sign, which Marquis very well understood, he said: "I have lost my watch; go look for it." At these words, Marquis departed, and repaired, no doubt, to every spot at which his master had stopped. It happened that the poor animal was so long occupied in the search as to cause great anxiety; for midnight had arrived, and he had not returned. What was the astonishment of Pope, when, on rising in the morning, he opened his chamber door, and there beheld his faithful messenger lying quietly, and holding in his mouth the splendid jewel, with which he had returned, perfectly unhurt, and which was the more highly valued by the poet, as it had been presented to him by the Queen of England.—*Merry's Museum.*

HOPE AND MEMORY.

BY MRS. SIGOURNEY.

A little baby lay in the cradle, and Hope came and kissed it. When its nurse gave it a cake, Hope promised another to-morrow; and when its young sister brought a flower, over which it clapped its wing and crowed, Hope told of brighter ones which it would gather for itself.

The babe grew to a child, and another friend came and kissed it. Her name was Memory.

She said: "Look behind thee, and tell me what thou seest."

The child answered: "I see a little book."

And Memory said: "I will teach thee to get honey from the book, that will be sweet to thee when thou art old."

The child became a youth. Once, when he went to his bed, Hope and Memory stood by the pillow.

Hope sang a melodious song, and said: "Follow me, and every morning thou shalt wake with a smile as sweet as the pretty lay I sung thee."

But Memory said: "Hope, is there any need that we should contend. He shall be mine as well as thine: and we shall be to him as sisters all his life long."

So he kissed Hope and Memory, and he was beloved of them both. While he slept peacefully, they sat silently by his side, weaving rainbow tissues into dreams. When he awoke, they came in with the lark, to a good morning, and he gave a hand to each.

He became a man. Every day Hope guided him to his labor, and every night he supped with Memory at the table of Knowledge.

But at length Age found him and turned his temples gray. To his eye the world seemed altered. Memory sat by his elbow-chair, like an old and tried friend. He looked at her seriously, and said:

"Hast thou not lost something that I entrusted to thee?"

And she answered: "I fear so; for the lock of my casket is worn. Sometimes I am weary and sleepy, and Time purloins my key. But the gems that thou didst give me, when life was new,—I can account for all—see how bright they are!"

While they thus sadly conversed, Hope put forth a wing that she had worn, folded under her garment, and tried its strength in a heavenward flight.

The old man laid down to die, and when the soul went forth from the body, the angels took it; and Memory walked with it through the open gate of Heaven. But Hope lay down at the threshold, and gently expired, as a rose giveth out her last odors.

Her parting sigh was like the music of a seraph's harp. She breathed it into a glorious form, and said:

"Immortal happiness! I bring thee a soul that I have led through the world. It is now time that Jesus hath redeemed it."

DRIESBACH, THE BEAST TAMER.

Mr. Willis, in a letter to the National Intelligencer, thus pleasantly describes the performances of the celebrated Herr Driesbach and his beasts, exhibited in this city:

I have spent an afternoon, since I wrote to you, in the "animal kingdom" of Herr Driesbach. Four elephants together, were rather an uncommon sight, to say nothing of the melo-drama, performed by the lion-tamer. There was another accidental feature of interest, too—the presence of one or two hundred deaf and dumb children, whose gestures and looks of astonishment, quite divided my curiosity with the show. Spite of the repulsiveness of the thought, it was impossible not to reflect how much of the difference between us, and some of the brute animals, lies merely in the gift of speech, and how nearly some human beings, by losing the gift, would be brought to their level. I was struck with the predominating *animal*-look in the faces of the boys of the school, though there were some female children with countenances of a very delicate and intellectual cast.

I was an hour too early for the "performances," and I climbed into the big saddle worn by "Siam," and made a leisurely study of the four elephants, and their keepers, and visitors. I had not noticed before that the eyes of these huge animals were so small. Those of "Hannibal," the nearest elephant to me, resembled the eyes of Sir Walter Scott, and I thought, too, that the forehead, was not unlike Sir Walter's. And, as if this was not resemblance enough, there was a copious *issue* from a bump between his forehead and his ears! (What might we not expect, if elephants had "eat paper and drunk ink?") The resemblance ceased with the legs, it is but respectful to Sir Walter, to say; for Hannibal is a dandy, and wears the fashionable gaiter-trouser, with a difference—the gaiter fitted neatly to every toe! The warlike name of this elephant, should be given to Siam, for the latter is the great warrior of the party, and in a fight of six hours with "Napoleon," some three months since, broke off both his tusks. He looks like a most determined brusier. "Virginius" (the showman told me) killed his keeper, and made his escape into the marshes of Carolina, not long ago, and, after an absence of six weeks, was subdued and brought back by a former keeper, of whose discipline he had a terrified recollection. There are certainly different degrees of amiability in their countenances. I looked in vain for some of the wrinkles of age in the one they said was much the oldest; unlike us, their skins grow smoother with time—the enviable rascals! I noticed, by the way, that though the proboscis of each of the others, was as smooth as dressed leather, that of Siam, resembled in texture, a scrubbing-brush, or the third day of a stiff beard. Why he should travel with a "hair-trunk," and the others not, I could not get out of the showman. The expense of training and importing these animals, is enormous, and they are considered worth a great deal of money. The four together consume about two hundred weight of hay, and six bushels of oats, *per diem*. Fortunately they do their own land transportation, and carry their own trunks.

At 4 o'clock, Siam knelt down, and four or five men lifted his omnibus of a saddle upon his back. The band then struck up a march, and he made the circuit of the immense tent; but the effect of an elephant in motion, with only his legs and trunk visible, (his body quite covered with the trappings,) was singularly droll. It looked like an avenue taking a walk, preceded by a huge caterpillar. I could not resist laughing heartily. After one round, Siam stopped and knelt down to receive passengers. The wooden steps were laid against his eyebrow, and thence the children stepped to the top of his head, though here and there a scrambler shortened the step by putting his foot into the ear of the patient animal. The saddle was at last loaded with twelve girls, and with this "fearful responsibility" on his back, the elephant rose and made his rounds, kneeling and renewing his load of "innocence" at every circuit.

The lion-tamer presently appeared, and astonished the crowd, rather more than the elephant. A prologue was pronounced, setting forth that a slave was to be delivered up to wild beasts. &c. &c. A green cloth was spread before the cages in the *open tent*, ("parlous work," I thought, among such tender meat, as two hundred children,) and out sprung, suddenly, a full-grown tiger, who seized the gentleman in flesh-colored tights, by the throat. A struggle ensued, in which they roll over and over on the ground, and, finally, the victim gets the upper hand, and drags out his devourer by the nape of his neck. I was inclined to think once or twice, that the tiger was doing more than was set down for him in the play, but as the Newfoundland dog of the establishment looked on very quietly, I reserved my criticism.

The Herr next appeared in the long cage, with all his animals—lions, tigers, leopards, &c. He pulled them about, put his hands in their mouths, and took as many liberties with his stock of peltry, as if it was already made into muffs and tippets. They growled and showed their teeth, but came when they were called, and did as they were bid, very much to my astonishment. He made a bed of them, among other things—putting the tiger across the lion for a pillow, stretching himself on the lion, and another tiger, and then pulling the leopard over his breast for a "comforter!" He then sat down, and played nursery. The tiger was as much as he could lift, but he seated him upright on his knees, dandled and caressed him, and finally rocked him apparently asleep in his arms! He closed, with an imitation of Fanny Elssler's pirouette, with a tiger standing on his back. I was very glad, for one, when I saw him go out and shut the door.

A man then brought out a young anaconda, and twisted him round his neck, (a devil of a *boa* it looked,) and, after enveloping himself completely in other snakes, took them off again like cravats, and vanished. And so ended the show. Herr Driesbach stood at the door to bow us out, and a fine, handsome, determined-looking fellow he is.

"Be something," says the talented Kingsbury, "no matter what. Throw aside all collateral aids—off with your coat—and determine to work your way up. Providence has provided the ladder; there it is before you; come, mount! mount! Don't fold your arms until you can find something that suits your talents. Take the chisel—the saw—the axe—the hammer."

We recollect a young gentleman—an intimate friend—who was a few years since wealthy, being worth some $50,000. He was in excellent business; but the last panic, like a whirlwind, swept his whole property overboard, and left him a bankrupt. Did he remain idle? No. He braced himself up for a fresh struggle. He minded not his delicate hands, but worked his passage from a western port to New Orleans. Finding nothing to do there, he worked his way up to New-York. There we found him, busy and contented as of old.

"What are you at now, Bill?"

"At!—oh, I'm porter to a broker in Wall street."

"Pay well, eh?"

"Why, enough to live on. I receive nine pence a day, and have the privilege of sleeping on a counter at night."

"But, Bill, you ought not to live thus. Your talents should make you look higher."

"Ay, and so you would have me run the risk of starving, out of respect to my talents? I must *do something*. All I want is a foothold. Inquire for me in a year from now."

In a year he had worked his way up to be a confidential book-keeper in a large New-York establishment. He will be admitted as a partner soon, and will acquire another fortune. He adopted the true method to *keep out of mischief*.

A REMARKABLE INCIDENT.

A pretty incident, (says the Woonsocket (Rhode Island) Patriot of May 19,) of a most novel character, occurred in this town a few days since. Two men being partially intoxicated in a bar-room of one of our hotels, after having been engaged in an angry dispute, pulled off their coats in order to settle the matter by a regular set-to at fisticuffs, when at this juncture, a dove, that emblem of peace and innocence, flew into the room and alighted on the shoulder of one of the persons! So sudden and unexpected was the appearance of the bird, and so impressed even were the antagonists with the singularity of the occurrence, that they refrained from using violence, and gave up the combat. The winged peace messenger and maker permitted himself to be taken, and at the present writing is receiving the kind attention of his captor.—*Asylum Journal.*

TEMPERANCE ANECDOTE.

Hon. George N. Briggs, of Massachusetts, delivered a temperance address in Albany, recently, in the course of which, says the Evening Journal, he related the following anecdote, with thrilling effect.

Mr. Briggs said this question (of the introduction of intoxicating drinks) assumed somewhat of a practical form, last spring, in a thriving borough in Pennsylvania. The inhabitants had assembled, as was their usual custom, to decide what number (if any) of licenses the town should petition from the county court, from whom they were issued. There was a very full attendance. One of the respectable magistrates of the borough, presided, and upon the platform were seated, among others, the clergyman of the village, one of his deacons, and the physician.

After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech, moved that the meeting petition for the usual number of licences, for the ensuing year. He thought it was not best to get up any excitement, by refusing to grant licenses. They had better license *good* men, and let them sell. This proposition appeared to meet with almost universal favor. It was so excellent a way to get along quietly, and one, and then another, and another, in their turn expressed their hope that such a course would be adopted. The president was about to put the question to the meeting, when an object arose in a distant part of the building, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, and whose care-worn countenance was the painful index of no light sufferings. And yet there was something in the flash of her bright eye, that told she had once been, what she then was not. She addressed the president, and said that with his permission, she wished to say a few words to the meeting.

She had come, because she had heard that they were to decide the license question. You, (said she,) all know who I am. You once knew me the mistress of one of the best estates in the borough. I once had a husband and five sons; and woman never had a kinder husband—mother never had five better, or more affectionate sons. But where are they now? Doctor, I ask you; where are they now? In yonder burying ground, there are six graves, filled by that husband, and those five sons, and oh! they are all dankards' graves! Doctor, how come they to be drunkards? You would come and drink with them, and you told them that temperate drinking would do them good. And you, too, sir, (addressing the clergyman,) would come and drink with my husband; and my sons thought they might drink with safety, because they saw *you* drink. Deacon, *you* sold them the rum, which made them drunkards. You have now got my farm, and all my property, and you got it all by RUM. And now, said she, I have done my errand. I go back to the poor-house, for that is my home. You, reverend sir, you doctor, and you deacon, I shall never meet again, until I meet you at the bar of God, where you, too, will meet my ruined and lost husband, and those five sons, who, through your means and influence, fill the drunkards' grave.

The old woman sat down. Perfect silence prevailed, until broken by the president, who rose to put the question to the meeting—"Shall we petition the court to issue licences to this borough, for the ensuing year?" and then one unbroken "NO!"—which made the very walls re-echo with the sound, told the result of the old woman's appeal.

A WELL-TIMED REBUKE.

During the late session of the Mississippi legislature, the speaker *pro tem.* Mr. Hinds, of Mitchell, assumed a "comfortable" posture, by throwing across the arm of his chair one of his legs, which he dangled as if keeping time to a negro banjo, and resting the other on the speaker's desk before him, at an angle of forty-five degrees above his head! A member commenced a speech on some local matter, when Mr. Cooper, of Wilkinson, rose, and in a calm and firm tone, said: "Mr. Speaker, I rise to a point of order." The gentleman who was speaking stopped suddenly, and seemed somewhat surprised; when Mr. Cooper continued: "I merely rise for information, sir, and wish to know if it is in order for the speaker to sit *with his heels higher than his head?*" The gentleman in the chair pretended not to understand the motion, but changed the position of his feet with as much rapidity as a French dancing-master.—*Mer. Journal.*

A village schoolmaster said to one of his pupils, a very small boy, who had just gone ahead of his class, for best spelling. "Well done, my little fellow, you shall have a feather in your cap." The boy burst into tears. "What is the matter?" said the master. "I don't want a feather in my cap," replied the lad. "Why not?" "Because when father has a feather in his cap, he always comes home drunk, and scolds at mother, and whips her."

Miscellaneous Items.

[*Deferred.*]

Diplomatic Appointments and Returns.—It is asserted by Washington writers, and appears to be generally believed, that Mr. Everett is recalled from Great Britain, and Mr. *Jennifer* from Austria; and Messrs. Todd and Barrow, are to return from Russia and Portugal. Abraham Rencher, M. C. of *North Carolina*, is appointed to succeed Barrow. J. C. Spencer, it is said, is designed for the mission to France, which has been strangely kept open since Mr. Cass's return. What is the reason? Mr. *Wise* is said to be a candidate for the Austrian mission.—Not, we guess, while there is a whig senate. Robert Wickliffe, of Kentucky, nephew of the Postmaster General is appointed charge des affaires to Sardinia.

Mr. John Stannard jr. of Westbrook, Ct. was shot dead by his son Alpheus, who had before shown signs of insanity. Mr. Stannard was an estimable man, and the family most harmonious. The unfortunate son is sent to an insane asylum.

Abraham Barger, who was stabbed in this city on the 23d September, by a person named Isingprise, died on Monday of the wound, which brought on a pulmonary consumption. The assassin has been kept in jail, in expectation of this result.

A Mr. Ballard, a merchant of New-York, was stabbed in Broadway by a girl named Lydia Brown. She is in prison, and charges *Ballard* with seducing and abandoning her to a life of prostitution, to which she preferred revenge and death. Mr. Ballard, it is said, denies the seduction.

Another case.—Jane Stewart, a girl in this city, had been living with Robert Stewart. He deserted her and married. She took to her bed, and died last evening. A post mortem examination was held on the body by two physicians, and a verdict rendered that she "died from disease of the stomach and bowels."

James R. Vineyard, who last winter shot C. P. Arndt, at Madison, in the council chamber of Wisconsan Territory, both being members of the legislative council, was tried recently for manslaughter, and acquitted. The prosecution is said to have been weak and inefficient, and the consequence is a verdict alike detrimental to the honor and welfare of the territory.

John and Richard Rand have been arrested as the robbers of the Boston and Quincy stage. No part of the money, $4,000, has been recovered.

The steamboat Express Mail passed up this morning with 24 cases of yellow fever on board; buried 4 yesterday; had on board 2 dead, and there were 8 others expected to die.—*Memphis Eagle, Oct.* 27.

C. W. *Hepburn* was held to bail in the sum of $3000 by the recorder of Philadelphia, for a hearing on Monday, upon the charge of violating the person of Mary Ann Kensinger, the same girl with whom he stands charged before alderman Braxer, of having seduced.

Distressing Occurrence.—Among our obituary notices to-day, we record the death of Miss Isabel R. Keats. On Saturday night, she sat with the other members of the highly-respectable family, of which she was an ornament, until about 10 o'clock, conversing with her accustomed gayety. At that hour, the family retired, but she, after going to her room, returned to the parlor to procure something to allay a toothache. Shortly afterwards a loud report and a scream were heard, and the family, on rushing into the room, found her weltering in her blood upon the floor, and a gun, which had stood in the room, lying near her. The discharge had lacerated her breast and neck dreadfully. The impression was, that the poor girl had committed suicide, and her half frantic mother exclaimed—"Oh, Isabel! what made you do it?" She replied, "I did not mean to kill myself! Indeed, mother, I did not mean to kill myself!" The best medical skill was instantly called in, but she died at an early hour in the morning. Her repeated and earnest asseverations can leave no doubt that the fatal occurrence was entirely accidental. She was a niece of John Keats, the young English poet, who was the friend and the peer of Coleridge and Shelley, and in her features she was remarkably like him. She was a girl of genius, and her heart was the home of all the high and pure and beautiful affections.—*Louisville Journal.*

Roger Lane, an Irishman, was killed by one Pennewell, and several other persons, near Dayton, Ohio.

Mr. Audubon, the naturalist, has arrived at Philadelphia, from the Rocky Mountains with great quantities of specimens. He is in New-York.

Not Buried Alive.—A child, having the measles, and supposed to have died, in Cincinnati, on Monday last, was laid out, and a coffin ordered, when, strange to say, in about two hours after, it came to life, and is now doing well.

The house of Rothschild has given a hundred thousand florins for the establishment of a hospital and a school at Jerusalem.

The Philadelphia Ledger gives a description of an apparatus for sawing *curved* timber, for ship building. It is the invention of James Hamilton, of New-York, a native of Massachusetts, who had previously invented machinery for sawing felloes and chair-posts.

Mr. Cooper has published a new work, called *Ned Myers, or life before the mast.*

Shot in the Neck.—The Cincinnati Daily Message says:—We were surprised to see a man yesterday with a segar in his mouth, and a volume of smoke issuing from the back of his neck. The man had been shot five years ago, the ball entering the back of his neck, and coming out at his mouth, which is very capacious and generally wide open. The wound had been healed, but left the hole made by the passage of the bullet. He keeps it corked up, except when smoking, and sometimes, when in a great hurry, he eats with his mouth, while his drink is poured by a servant into the bullet-hole!

Mike Walsh having been convicted of several gross libels, was called to receive judgment, but did not appear. He was afterwards sentenced to fines, and *Blackwell's Island.*

Something New.—Richard Martin and George Fisher, two thieves, taken up in New-York for stealing wearing apparel from Clinton hotel, were found to have an instrument for turning a key outside, which has been turned by a person inside, and left in the door. They were discharged on bail, and the bail was found to be insolvent!

The famous Copper Rock.—A mass of native copper, supposed to weigh 70001bs, which has been long known to be lying in the middle of a river emptying into Lake Superior, has been taken up, and is on the way to Washington city, where it will be placed in the collection of the National Institute.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*
Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Lehigh and Schuylkill Coal.

THE best coal, of the above description, selected carefully for family use, can be had by leaving orders with J. M. McKim, at the Anti-Slavery Office, No. 31 North Fifth street